

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLINSON, Postmaster-general.

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Number 16

Is America Lagging?

By Alva W. Taylor

The God of Comfort

APR 19 1918

CHICAGO



America in Transformation

Compared with the transformation now in progress the slow transition of five years ago looks like stagnation or petrification. If the young men, eager, alert, responsive, must spend months in training camps before they are ready for their part, how can we, who are already half ossified, get into the new way without constant, heroic and organized effort?

The church of Christ is the only school for adult democracy. The American Christian Missionary Society, with the state, district and provincial societies, is the agency to rally the churches to a realization of their extraordinary mission in this crisis.

It is not enough now that the Home Society strengthen the weak church and mother the young church, it must discover the highest purposes, the noblest endeavors and the finest methods that any church has developed, standardize them, carry them out to all the churches and see that they become universal. What it is doing for the Bible schools, and in the small way that its funds permit for evangelism, social service and rural churches, must be done thoroughly for the whole life and work of all the churches.

At the same time the new day—the War—demands the multiplication of its work among immigrants. Very few have come to America within four years, yet there are still three millions who cannot speak the English language. The city of Cleveland is a sample of our failure everywhere. Seventenths of its people are foreigners. But it spends \$100,000 a year to teach its children the German language and \$100 a year to teach adult aliens the English language and American ideals. These immigrants came to America as the Israelites did to the Promised Land, and for many of them we have allowed it to become an Egypt of bondage! No other agency can take the church's leading part in the government's new program of Americanization.

In each of the thirty-two camps and cantonments of the United States we have had for six months from one thousand to three thousand of the finest young men from our own churches, Bible schools and homes. As they go to France, as many more of the same sort are taking their places. Their fathers may reproach them, their mothers may censure them and the home church seem to forget them. At best, few of these can do more than write letters of encouragement. But the great brotherhood can be definitely, warmly and constantly represented in every camp by a pastor and by a regular church in the nearest town, where the boys can go and worship with a fuller appreciation of what it means than they ever felt at home.

After every church has reached its full apportionment for Home Missions, every penny of the \$250,000 which the Home Board is to receive from the Emergency Drive will be required to meet these War emergencies. Who can be a slacker to such a call and still count himself a Christian?

Men and Millions Movement

222 W. Fourth Street

Cincinnati, Ohio

The CHRISTIAN CENTURY

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Number 16

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Christian Unity in War Tasks

THERE recently took place at Camp Upton, in the East, a remarkable service. It was the opening of the new church headquarters on ground adjoining the administrative building of the Young Men's Christian Association and just opposite the building of the Knights of Columbus. The building, which consists of an attractive chapel, with a parish house adjoining, was erected by a committee, of which the Rev. John F. Carson, D. D., was chairman, representing six different communions: the Baptists, the Congregationalists, the Episcopalians, the Lutherans, the Methodists, and the Presbyterians. The building is designed to provide a place for those religious services which require more quiet and detachment than is easily obtainable in the buildings of the Young Men's Christian Association and the Knights of Columbus, which must serve other interests as well. It is open freely, so far as time and space will permit, to all the religious bodies represented in the camp. This fact was impressively recognized in the opening service, in which all the religious interests were represented—regular and voluntary chaplains, Protestants, Jews and Catholics, as well as the Young Men's Christian Association and the Knights of Columbus. The meeting was addressed by the commanding general, who expressed his cordial sympathy with the project, and paid an impressive tribute to the contribution of the religious forces to the morale of his troops. Music was furnished by a choir of the Young Men's Christian Association, and the orchestra of the 152d Depot Brigade. The service was largely attended and most impressive.

The significant thing about this service, unique so far as the writer is aware in our history, is the fact that

it involved no sacrifice of principle on the part of any of the participants. The Upton building is not a union church; it is a headquarters of the churches where each communion in its own way may make provision for those more intimate needs of the personal religious life which cannot be adequately cared for in a larger gathering which includes all. It is an impressive exhibition of the unity in diversity for which democracy stands. What has been going on in Camp Upton has been repeating itself in various ways in the different cantonments and training stations throughout the country, and what is more encouraging, in the religious bodies which are represented in the work which has been carried on there. During the months that are past, in quiet and unobtrusive ways, much has been done toward unifying the efforts of the churches in a constructive program of cooperative work.

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The General War-Time Commission of the Churches, which had its second meeting in the rooms of the Young Women's Christian Association on Washington's Birthday, is a body composed of representatives of the leading Protestant religious denominations engaged in war work, which through appropriate committees has been studying ways and means of cooperation during the war. It has been conducting a general survey of religious conditions in and about the camps, working for the advancement of the interests and welfare of the chaplains, arranging conferences between the different agencies which are at work in different localities, studying special problems such as that of moral conditions about the camps, the welfare of industrial workers, provision for the religious and social

needs of the negro troops, care of interned aliens, and the like.

On this commission are members of the other commissions and committees of the Federal Council, of the war commissions of the different Protestant churches, the inter-denominational agencies like the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society, the Young Peoples' Societies, the Sunday School War Council. It is cooperating with the Catholic War Commission and with the Jewish Welfare Board in matters of common interest, and through its appeal to the local churches is cordially sustaining the Government in the great common enterprises like the Red Cross, Food Conservation, and the Liberty Loan. Is it too much to hope that the lessons thus being learned in war may not be forgotten in peace, and out of the experience of working together for a great cause, churchmen may learn to know one another better and find that unity in action which has thus far been sought in vain in doctrine and in worship?

WILLIAM ADAMS BROWN.

The Church and the Nation's Rations

HOW has the war changed the program of your church? This is a question which ought to prove a searching one in any community. If any church confesses that things are running along in the same old way, it is evidence that there is a church which has failed to respond to new needs.

This is the time of year when the public conscience must be awakened on the food question. Long ago busy city men ceased to make garden. It was easier to attend to business and buy food, so the garden disappeared in the larger communities. Today the food question is no longer one of convenience. With millions of our best men removed from productive industry, the question of rations is pressing. It is reported that one ministerial association is planning to work a day a week on farms this summer. In another city, the men's clubs will give spare time to help the farmers. In New York, window boxes are being utilized on fire escapes and even on roofs for the production of garden vegetables.

It is not necessary to assume that the church will always organize these community movements. When there is some one else to do it in a comprehensive way, probably the church should not create the organization. But it is the business of the church to put conscience into all of the big community movements. The newspaper brings the information, but it is the church which must arouse the sense of duty.

Millionaires in the great cities are plowing up lawns to plan them in potatoes. They will in many cases work in these gardens with their own hands. They want the ancient practice of gardening to be socially respectable. This is useful, but the church has a great text at this season of the year for all the unproductive elements in our population, "He that will not work, shall not eat."

The Disciples Congress

IN the points of good temper, thoughtfulness, eagerness of discussion, freedom of expression and a positive contribution, the Disciples Congress for 1918, held last week at Indianapolis, was one of the very best in the history of that important institution. The attendance was larger than for several recent years, though not as large as in the first decade of Congress history. Probably as many as 100 ministers, teachers and interested laymen were present, of which number the city of Indianapolis furnished perhaps one-half.

The program as previously published in *The Christian Century* was carried out without noticeable variation. The papers had been prepared on a high level of thought and the discussion periods yielded never before so helpful and creditable impromptu expressions of opinion. There seemed to be more time than in previous Congresses for this general discussion, and the way it was taken advantage of by the floor proves, if proof were necessary, that the best program is a simple program of a few set contributions with a wide margin left for spontaneous talk.

It would be invidious to single out particular papers or speakers as having conspicuous merit, for every session was 100 per cent interesting and vital. The themes predominating in the talk were the problems of religion as affected by the war and the problems of progress among Disciples of Christ. These two sets of themes often come together in a consideration of the profound reconstruction the Disciples themselves are undergoing in the replacement of their emphasis and in the dropping away of some of the hindering impedimenta of their century's march.

The outlook of the Congress was thoroughly progressive. Few and unconvincing were the notes of reaction sounded in formal paper or from the floor. One could not help making mental comment on the different tone of voice in which some men spoke at the Congress from the tone used in print or in other types of gathering. There is something about the Congress that induces fairness of temper, a spirit of conciliation and a willingness to find common ground if there is any.

One of the most significant sessions was the business session in which was discussed the question of making the Congress more adequately representative of our communion. Everybody's heart burned within him in his desire that his friends might be there and enjoying the gathering. And everybody left with a determination to make next year's meeting a revival of the representative character of the Congress in its first decade of history. Rev. Geo A. Campbell, of St. Louis, was elected president; Rev. E. B. Barnes, of Paducah, Ky., secretary, with Dr. F. E. Lumley, this year's very efficient secretary, and Mr. W. E. M. Hackleman the remaining members of the executive committee. There is no reason why the Congress should not draw together from 300 to 500 of our leaders each year to take counsel on the great issues in thought and practice, which concern so vigorous and powerful a movement as our own.

Religion in America

IT is indeed a stubborn faith that is able to resist entirely the influence of environment. Religion tends to change in response to the social conditions in which it finds itself. Christianity is no exception to this, though it is the proud boast of the Roman Catholic Church that it never changes. Rome and all other faiths change through the years. The religion which meets best the needs of its time is the most satisfying and virile religion.

In America, our religious emphasis corresponds with our national character. Our pulpits are practical rather than theoretical. Our forefathers fought barehanded with the forces of nature for a livelihood. Without proper tools, they were compelled to be inventive. Face to face with famine, they had to be industrious. They were the bravest souls of Great Britain who first came to this country, and a new selection took place when some of these moved west and ever farther west.

Since the national character has in it such enterprise, such courage, such ingenuity and such practicality, these national traits are reflected in the religious attitudes that are assumed in this country.

It is almost impossible to arouse much interest in our churches over doctrinal issues such as still engage the minds of Europeans. Perhaps we should not boast unduly of this. It may indicate a shallowness in our religious thinking, rather than a liberality that comes from catholic outlook.

The typical American preacher is sensitive to social problems. He adorns his sermon with scientific illustrations. He closes every sermon with specific applications to the life of the hearer. A writer in a current magazine calls this "The Religion of Sanity."

It is this practical, aspiring religion which raises enormous sums of money for education and missions. It brings many interesting things to pass. It is in large measure free from medieval interests and waits only for a fundamental thinker to interpret it in some more thorough-going and adequate way.

What Makes a Child Religious?

WE HAVE often assumed that certain people were born in the world naturally religious, while others came with but little capacity for the things of the spirit. Probably, in the case of children lying in the cradle, there is little if any difference with reference to religion. Religion is not an instinct, strong in some and weak in others, but rather an acquirement. We need to know what makes some children religious while others are not.

The first religious influence in the life of a child is an unspoken one. Before the Sunday school has had its chance, the human infant has had impressions made upon it which have already gone far toward determining the religious bent of his life. In a home of gentleness and kindly consideration, the religious spirit is every day reflected in a thousand acts which have no articulate voice, but which reminds us of the dictum of Emerson, "What

you do speaks so loud that I cannot hear what you say." An unkind home is not a good environment for a religious life. Revivalists know pretty well that few converts come from homes that have been filled with strife and bitterness.

The social environment of the child in the home is soon broadened to take in the neighborhood. The religious life of the school teacher becomes important even if the law does not permit the teacher to utter one word on the subject of religion. A school room which is warm and friendly and in which learning is pursued for the love of it has more significance for the religious life than the other kind. On the playground, in the nursery and on the street, the child receives impressions which are determinative of his later religious attitudes.

The folly of the old evangelical notion that religion may be ignored until late in the teens is to be seen clearly by the light of our principle. Late in the teens is too late to make anybody really religious. The family and the community must have accomplished something long before this.

If we want a religious world, we must have religious homes and religious neighborhoods as environment for the growing child. There is no other way.

The Ship That Sank

A Parable of Safed the Sage

NOW I stood on the bank of a River whereon had been builded the Great City wherein I dwell. And another Dweller in the City spake to me, and said,

Behold how great a City we have Builded. Walk ye round Chicago; consider well her palaces. Mark ye well her skyscrapers, that ye may tell it to the generation following, and to such as dwell in other and lesser towns. Yea, behold the River. For it was once a Slug-gish Creek, and We have digged us a great Canal, and have turned the River upstream, so that it Emptieth not into the Lake but into the Gulf, a Thousand Miles away.

And I looked, and behold, a Great Ship, and it was laden with Passengers. And many hundreds went aboard, and they Laughed, and they were Happy. For it was an Holiday to them, and they were intending to Sail afar, and enjoy an Happy Day together.

And the multitude of them gathered upon the one side of the Ship away from Shore where we Stood, and behold the Ship Turned Over at the Dock, and more than a Thousand Men and Women, yea, and Little Children also, were Drowned.

And all the power of all the Mighty Men of the Great City was Futile in its efforts to save them. Howbeit, many were saved, yet were many hundreds lost.

Yea, and the power of men that had turned the River so that it flowed upstream made a Current the more swift to sweep them down to death.

And one spake to me as I stood, and thus said he, Where is now thy God, who sendeth down to swift

death the merry company of those who were happy but an hour ago? Is this the will of God, or is it only fate? Or doth God love to mock the Puny Power of Man?

And I said to him,

Alas, I am but a man, and very frail and ignorant. Very little do I know of the mysteries of God. Yet thus it seemeth to me that God hath willed that overloaded structures should give way, and overloaded Ships should sink, and ships too slenderly built, and unequally laden should overturn; that no man shall be compelled, by all the Hazards which God can invent, to do His work not only Greatly but well, and all the time with Confidence Chastened with Humility.

Yet of this am I sure, that God mocketh not the enterprise of man, but delighteth in every Conquest of man over Nature. For our God is not a God of wrath, neither doth He hate what His hands have made, but like as a Father pitieth his children, so the Lord pitieth them that fear Him. Yea, He pitieth them that fear Him not.

Now these things I spake, not because I understood all mysteries, but only because, unwise as I am and

foolish, there are others yet more unwise. And so I spake with such Wisdom as I have. And where my little Wisdom faileth, as it faileth soon, then and always do I walk by faith.

And my heart was heavy with sorrow for the children of men.

The War and Women Ministers

AS the various war-ridden countries have become used to women conductors on the street cars, there will no doubt be corresponding changes in the institutions of religion. There will arise a new interest in utilizing the service of women in the pulpit.

There was a shortage of ministers before the war began. The Church of England has accurate statistics on this matter. In 1888 there were 814 ordinations, and in 1907 there were 507. Every year of the war is said to deprive that church of five hundred deacons (candidates for the ministry). This situation is analogous in a general way to what has happened in all denominations that have any educational test previous to ordination.

The Preacher

By Thomas Curtis Clark

HE spoke no threat nor prophet-curse,
Disdaining argument and strife,
But none who knew him could withstand
The vibrant message of his life.

The quiet of the eve was his,
Which quelled the tumult of the day,
And in his atmosphere of trust
Deceit and rancor passed away.

If wronged, he hastened to forgive;
Reviled, his blessing did not fail;
He lived a life secure with God
Against which hate could not avail.

The children knew him as a friend,
The aged leaned upon his love;
The man of strength, by cares distraught,
Through him sought guidance from above.

Yet was he not devoid of ire:
Though born to lead in virtue's path,
The wily tricks of wicked men
Could draw from him the fires of wrath.

He stood a soldier of his Lord
Against the pirates of the wrong;
The weak and helpless, caught by craft,
Found him a comrade, staunch and strong.

He craved not fame, with this content:
To hold aloft for struggling men
The lamp of truth—without whose light
This earth would be a demons' den.

He held that righteousness must win;
That evil, as the stubborn night,
Must vanish, with its murk and mists,
Before the dawning of the light.

The flames of war could not prevail
Against his faith. The conflict's shock
Found in his soul a hope undimmed,
A calm assurance, firm as rock.

The battle-flames would sweep from earth
The lust of gold, the pride of power,
"Man's inhumanity to man"—
He saw at hand a new birth-hour!

He saw the new Jerusalem—
Not streets of pearl, nor walls of gold;
Not rivers crystal as the light,
Nor groves of fruited wealth untold:

He saw a city built of God
Within the realm of human hearts;
Of character its rough-hewn stones—
Rough-hewn by life's remorseless arts;

A city in which Christ should reign—
Not with the sternness of a king,
But by the gracious power of love
The Lord of every living thing;

A Comforter of every soul
By care cast down, by grief oppressed;
A tender Shepherd of the sheep;
For every weary pilgrim, Rest.

This was his dream, nor looked he far
To see that love-born dream come true;
Each hour brought evidence to him
That God today makes all things new!

He served the Vision he had seen,
He lived the Message he had heard;
He was a minister of Truth,
A faithful preacher of the Word.

Mystic Figures of the Apocalypse

Sixth Article in Series on the Second Coming of Christ

THE world in which the writers of the Bible lived was small as compared with that of today. The Roman Empire was its extent. If dim lands beyond were hinted at in the places where merchants and centurions exchanged talk regarding the borders of the travelled earth, such regions, like Gog and Magog to the prophets, were but areas of mystery, of which no man knew. Similarly the world itself was the extent of the domain of redemptive purpose. The marching wonders of the sky were only the embellishment of an earth that God had measured out to the children of men, with particular regard to the welfare of his own people.

It was nothing strange therefore that the apocalyp- tists should affirm with confidence the influence which the saints had with the mighty Ruler of the whole crea- tion. Why might they not expect with calm assurance his interposition when the strain of their testing came to be too severe to be endured? In keeping with this faith, John in his Revelation undertakes to show the intimate connection between the prayers of the be- lievers and the judgments that are about to fall upon the earth.

When the seventh seal was broken (Rev. 8:1), and an interval of silence fell upon the heavenly company, it was to permit the seven angels, here mentioned for the first time, though apparently a recognized part of the divine assembly, to sound their trumpets announcing the destruction about to fall upon the empire. At the same moment another angel appeared bearing a bowl filled with incense, symbolic of the prayers of the saints who had been pleading for vengeance upon their perse- cutors. The vapor of this fire-offering ascended before God, and as if to show the purport of the prayers, im- mediately afterwards the same bowl, full of burning coals from the altar, was cast downward upon the doomed earth, whereupon a tumult of thunders, voices and earth- quakes broke the silence (8:2-5).

THE SEVEN TRUMPETS

The seven angels then prepared to sound their blasts of doom. The first four of them, in the symbolism of the book, ushered in the supernatural ruin of a third of the earth and its natural resources, the sea and its wealth of spoil and traffic, the rivers and human life dependent upon them, and the heavenly lights that make life possible to man. Thus at a stroke were cut off a third of the resources of the mighty realm of Rome. But worse things were to come, for an eagle messenger announced three woes to follow, each to be introduced by one of the trumpets yet to sound (8:6-13).

When the fifth angel sounded, the first woe was re- vealed. A star, the personification of some corrupted form of good, fell from heaven to earth. Here the ancient glory of fallen angels forms the background. This disgraced leader opened the abyss below the earth,

and a demon host, suggestive of Old Testament locust plagues (Ex. 10:21-23, Joel 1:2-2:4), and of wild, un- earthly horsemen, swarmed out to torment for months to come those who had not the mark of the saved upon their foreheads. This demoniac host was led by one who was the very incarnation of devastation. In such a pic- ture the writer confirms his readers in the view that Rome has not alone to fear the human armies that may be marshalled against her, but such fearsome powers of the deeps below as even the fanciful imagination of the past had not fashioned (9:1-11).

The sixth angel announced the second woe. The four angels chained near the river Euphrates, the region from which Rome looked for its most dreaded enemies, were ordered released, and instantly an innumerable host of horsemen on demon steeds, whose breath was devouring fire, appeared for the destruction of another third of the unbelieving world. Here again the imagina- tion of the seers is given free rein in the attempt to draw a picture of resistless and terrifying power. It is thought by many biblical students that the real appre- hension of Roman leaders that a great invasion of the Parthians was to be expected soon gave form and urgency to this description (9:13-21).

DRAMATIC INTERRUPTIONS

As already noted, there is a tendency on the part of the writer of this book, or its final compiler, to inter- rupt the orderly succession of events in the various series of sevens with other episodes of an illustrative character, bearing either upon his own commission, or the theme of the approaching deliverance of the saints by the destruction of the hated power of Rome. This as has been shown is especially frequent between the sixth and seventh members of his enumerations. Here again it appears in a long interlude preceding the seventh trumpet which proclaims the third woe (10:1-11:13). The first of these interrupting episodes has to do with the little book, and the announcement that the end is at hand. John, once more on earth after the ecstatic experience in heaven, but still in the realm of vision, saw a strong angel who took his stand with one foot on land and the other on the sea. In his hand was a book. When he uttered a mighty cry, seven thunders broke out, but the seer was not permitted to write their secret messages. However, the angel declared with a great oath that the end should no longer be delayed, but that as soon as the seventh angel sounded all things declared by the ancient prophets as good tidings to the faithful should be accomplished. John, in order to im- press his readers with the importance of his appoint- ment to make known the divine mysteries, says that he was given the book which the angel held in his hand, and was told to devour it. This he did. He found it sweet in his mouth, but bitter within him as he thought of the sufferings yet to be endured by his brethren be-

fore the happy end could come. But in the authority thus furnished him he was informed that he was now prepared to speak convincingly of God's judgments upon the pagan world (10:1-11).

Then follow two small apocalypses, bearing the marks, like those in chapter seven, of independent origin. The first (11:1, 2) is a mandate to measure the temple, all save its outer court where the non-Jews were permitted to come. It would seem that this fragment must have come from some writing of the period previous to the fall of Jerusalem in 70 A. D. Perhaps it is employed here with the enlarged meaning that the true sanctuary, the body of faithful, cannot be harmed in the world catastrophes that are to ensue. The forty-two months (three and a half years), one of the familiar measures of all apocalyptic, probably stood in the earlier document for the brief period of Jerusalem's humiliation before the expected appearance of the eternal city of God.

TWO HEAVENLY WITNESSES

The second fragment is clearly based upon Zechariah's vision of the two olive trees and the two anointed leaders of the community, the "sons of oil" (Zech. chapt. 4). But with this first reference to the two men, Zerubabel and Joshua, who were in the mind of the prophet, there have been mingled later apocryphal allusions to Moses and Elijah. It would seem that these are the two witnesses who, after the manner of Jewish expectation, were to return to earth and suffer as martyrs, only to be raised again and to ascend to heaven amid convulsions of the world and the terror and destruction of those who had disbelieved. The appearance here of the beast coming from the abyss, to which no previous reference had been made, would lend color to the suggestion of a different source for this material. But there is the usual employment of the apocalyptic numbers, and the symbolic reference to Jerusalem (11:3-13). In all of this there is the unfailing insistence upon troubles and disasters yet to be endured by the friends of Jesus, with the assurance of undoubted deliverance within a period not too long to be endured (three and a half years).

After this somewhat lengthy interruption of the sevenfold order of events, the scene is once more transferred to heaven, the seventh angel sounds his trumpet, and the final woe is ushered in. This was to be the complete overthrow of the wicked empire, and the establishment of the kingdom of God and the Messiah upon its ruins. This was to be an eternal rule, and in token of its supremacy the heavenly hierarchy bowed before God applauding his destructive judgments upon the heathen and his rewards to the prophets and the saints. The temple of God, destroyed on earth, appeared discovered in heaven, with the holy ark safe home from all its wanderings and at rest forever (11:14-19).

In harmony with the idea that the breaking of the seventh seal (8:1) introduces all that follows to the end of the book, it may also be the case that the sounding of the seventh trumpet with its proclamation of the

divine triumph over the world forces of evil is the swift epitome of all that ensues in the great drama, whose culminating scenes are now to be disclosed. The mystic figures of this great struggle are successively the woman arrayed in the sun, the red dragon, the child ruler, the beast from the sea, the beast from the earth, the lamb with his hosts, and the Son of man with the sickle. These are also seven in number, after the manner of the book.

THE RED DRAGON

Behind the figure of the dragon, the symbol of the demon power of the universe and its contest with the church of God, there lies apparently some ancient dragon story, like that of the Babylonian creation myth. With this may have mingled other figurative ideas, such as gathered about the name of Michael, the defender of the saints and the champion of righteousness (Dan. 10:13, 21; 12:1). In the striking vision which John beheld, the woman radiant and glorious, the representative of the cause of truth and holiness, was about to bear a son, a divine being, the Messianic prince for whom creation waited. But there was a monstrous enemy, a demoniacal antagonist of good, a combination of earthly ruthlessness and of satanic malice. This vile creature plotted the destruction of the child ruler, whose birth threatened his own dominion. But his plans were frustrated, for the child was caught up to the throne of God, and the woman fled away into the wilderness to an appointed refuge. To early Christian minds this parable would not be difficult of interpretation. There is increasing contest between the powers of good and evil, until the former win the final triumph. The sacred community, not narrowly conceived as the Jewish people but as the embodiment of all holy effort in the universe, brought forth the Messiah. At his incarnation the powers of evil launched their fiercest assaults against him for his destruction. But though imperilled, he was not destroyed, but exalted to the presence of God. Meantime the holy community, now thought of as the followers of Jesus, took refuge, warned by the words of their Leader (Matt. 24:15-25), and found safety in large numbers beyond the Jordan and in other places of retreat. For a time, described in the usual apocalyptic manner as three years and a half, this terror of persecution was sure to continue (Rev. 12:1-6).

WAR IN HEAVEN

Meantime, the writer, to account more fully for this monster power of evil, whose expulsion from heaven brought with him multitudes of the celestial spirits (cf. Jude 6), proceeds to describe briefly the manner of his defeat and banishment, in a paragraph based upon the elaborate stories of the Book of Enoch and other Jewish apocalyptic, and made impressive to modern minds in the stately epic of Milton. The Savior in one of his moments of satisfaction at the progress of his mission in the world referred dramatically to this ancient belief of his people, and in its language forecast the triumph of his own ministry of redemption (Lu. 17, 18). In his comment upon the titanic struggle John mingles the

various conceptions of the power of evil in one; the primeval dragon of the deep, the Satan of Old Testament thought, the devil of current Jewish belief, and perhaps also the serpent of the garden of Eden (cf. Job. 1:6; Zech. 3:1; 1 Chron. 21:1; John 8:44; Gen. 3:1f.). Over this victory the voice of praise is uplifted, for that first great defeat of the enemy of mankind was the token of his ultimate undoing through the constancy of the saints and the sacrificial ministry of the Redeemer. However, the joy of heaven is mingled with commiserations for the earth, in which the satanic power, expelled from the skies, is free for a time to work his havoc (Rev. 12:7-12).

A second amplification is found in the next paragraph. The flight of the refugee disciples into the wilderness, already symbolized in v. 6, is given fuller statement. In spite of all the effort made by the empire of Rome to destroy the holy community, the attempt failed; but the baffled persecutor turned from Jerusalem and Rome, the scenes of the earlier imperial measures of repression, to Asia Minor, where at the present time the sufferings of the faithful were most severe (12:13-13:1a).

THE ROMAN POWER

The dragon that had thus raged against the designs of God in heaven and on earth is clearly intended to represent the supernal power of evil in the universe. Now appears more concretely its earthly incarnation in the Roman empire and its imperial head. A composite beast rises from the sea, with the varied bestial features of Daniel's visions (Dan. chapt. 7). This grotesque creature, with its seven heads and ten horns derives its force from the dragon-like spirit of sin, the demoniac lord of misrule. One of its heads had received a death stroke, yet was restored to life. And at this reference there enters the drama of the apocalypse that Nero-myth which played so large a part in the beliefs of the age. That infamous ruler reigned from 54 to 68 A. D., and so monstrous were the crimes and orgies of his closing years that upon his suicide there arose the tradition that he had survived in some mysterious manner, and would reappear. Some believed that he had made his escape from impending ruin and had taken refuge with the dreaded Parthians. Such a superhuman incarnation of evil as Nero seemed to the inflamed imagination of his time could not be thought of as really dead. The legend got itself firmly fixed in the superstitious mind of the age. It forms the basis for various figurative allusions in this book. The worship of this unspeakable debauchee, which the Christians beheld with horror, was to them in reality the worship of the satanic power by which Nero was controlled. The only comfort possible was found in the brief course this reign had to run, represented here as elsewhere in the familiar terms of three years and a half. In the interval no escape was likely. Patience alone would avail (13:1-10).

But hardly less disquieting was the appearance of a second beast, from the earth. This creature was not so impressive and terrifying in appearance as the former one, but just as evil in purpose. This representation

of the pagan priesthood of Rome is hardly to be mistaken. It promoted the blasphemous imperial cult. It practiced upon the credulity of the ignorant by all the arts of deception, even, as the records of the times attest, giving the images of the emperor the semblance of life and speech. The discrimination made against all who refused compliance with this iniquitous cult amounted to the placing of identification marks on the persons of its confessors. It was treason to speak disrespectfully of the emperor, and the royal spies were everywhere. But the faithful would understand. The royal name had the numerical value of 666 in the familiar letter-figure usage of the Hebrew language. That number could mean nothing but "Cesar Nero."

THE HEATHEN PRIESTHOOD

Thus again into the vivid pages of the author's work, dating from the agonizing days of Domitian, have seemingly been incorporated fragments of similar oracles from the age of Nero or soon afterward. To the Christians the imperial power, by whomsoever wielded, was the incarnation of satanic force and malice. All that could be hoped was the early ending of these unhappy days in the triumph of righteousness, the return of the Lord. This is the glorious fruition of hope pictured in the following chapter (Chapt. 14). There the lamb is seen with his hosts of redeemed, the announcement of the good tidings of the hour of judgment on evil it made, the news of the fall of Babylon (Rome) is heard, the proclamation of the fate of those who permit themselves to be branded with the mark of the heathen cultus is uttered, the happy future of the martyrs is declared, and the great harvest to be reaped by the sickle of the Son of Man is heralded. The series of figures ends with the picture of the doomed city, the blood of whose inhabitants will be trampled out like the vintage of the wrath of God.

In the chapters that follow still more vivid images are presented of the fate of the empire and its mighty capital. These will form the theme of the next study.

HERBERT L. WILLETT.

Seeing the Big Things

By Charles Stelzle

THE microscope has its uses. But you cannot see the stars through a microscope. You cannot get a broad view of nature—the rivers, the mountains, the green earth—you cannot see even a single tree through a microscope. There are men who always look at life through this little instrument. They seem to take a peculiar delight in searching for the small things in life—the petty, the mean things—in others' lives. They never have a vision. They never take into the sweep of their horizon the really great and good things. If they were to be shown a beautiful painting, they would search for fly-specks upon the frame. And because their outlook is narrow, they become pessimistic and bitter and censorious.

Unfortunately, the labor movement is sometimes retarded by these unhappy individuals. Occasionally they are found within the ranks of the workers. They are the ones who are dead weights to the really earnest men who are bravely making a fight for better things. But they are also found outside the labor movement. To them, the labor movement consists of unreasonable strikes and unscrupulous agitators. They do not see the millions of children in the mills and the factories who should be at home and in the schools, and for whom organized labor is making a strong fight, while the great mass of even intelligent people are strangely indifferent to their struggles. They seem to be ignorant of the terrible sweatshop in which

thousands of the toilers are wearing out their lives in the hopelessness of abject poverty, and for whom the labor union almost single-handed is battling, in what is bound to be a winning fight.

Who is doing more for the woman that toils than the labor union? What institution stands more courageously for a squarer deal for our sisters and mothers? Not in a weak, sickly, sentimental way, but with a vigor and a red-bloodedness that is sometimes startling in its persistency and in its effectiveness. Look through your telescope for a little while—and forget the fly specks. Nobody likes them. We can't get rid of them altogether, but there is something else on the horizon.

The God of Comfort

By Joseph Fort Newton

Prayer

ALMIGHTY Father, who shall speak of Thy nature, who shall enter into the richness of Thy thought, who shall describe what Thou art, Thou Father of mercies, Thou God of all comfort? Thou art too high, we cannot attain unto Thee; we can only bow down and worship, so wonderful is Thy being, so profound is Thy understanding, so infinite is Thy love, persevering through all ages though men and races pass away. Yet art Thou near to each of us, prompting the very prayer we utter, everywhere present and always accessible, like a Home whose doors are ever open, like a city whose gates are never closed by day or by night.

Humbly, reverently, gratefully we give our hearts to Thy praise, not in fear, but in love and awe, subdued by the goodness which does not forget to be our Father though we forget to live as Thy sons. Thou turnest none away who seek Thee in need, not even when their necessities are born of transgressions and their wants spring from disobedience to Thy will. Up through all the din and confusion of the world, its loud noises and its low murmur, the faintest cry of the human heart comes to Thee, and is heard. There is no human soul so weak, so weary, so lonely, so humble, or so sinful, but that it may find Thee and know the blessing of Thy love.

Receive us, O Thou Helper of Souls, we who live in a world of war, where crime is added to crime and sorrow to sorrow. Have mercy upon us, lest we lose heart and let hope be slain by the horror that beshadows us. Let not our faith fail; minister to us of Thy strength and compassion, and uphold us by Thy grace, which is sufficient to every mortal calamity. Comfort Thou, comfort Thou Thy people; fortify us by Thy power lest we faint, and in our dire need make Thyself known to us in some blessed disclosure of Thy love and mercy. Fulfil Thy promise to do exceeding more than we can ask or think, by Thy power that worketh in us both to will and to do.

Consider, O Lord, and hear us; forgive us; forgive our sins, pity our ignorance, and cleanse us by Thy redeeming mercy. In bonds of love and the power of the truth may we so believe that we may live with Thee and for the service of all our kind, as He did in whose Name we invoke Thy blessing. Amen.

Sermon

SOMEONE has said that the deep difference between men is their capacity for sympathy, and that the future is with those who have most of it. If that be so, surely St. Paul must be reckoned as one of the greatest of men, because his heart was a fountain

of sympathy always overflowing. There was something haunting in the pity of the man, something healing in his tenderness, and the older he grew the richer it became. In nothing was he more like his Master, Whose he was and Whom he served, and to reproduce Whose life was his sacred ambition. Hence his words:

The Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble.

If taken out of their context, one would hardly guess that these words were written to a Church perplexed, divided, torn by scandal, and threatened with disaster, many of whose members had criticised the Apostle cruelly. Even so, instead of taking his critics to task, he strikes the note of comfort and compassion, as he would do if he were speaking to the Church of today, so sorely tried, so baffled and confused.

Too many hard words have been aimed at the Church. Criticism is too easy; anybody can indulge in it. Whatever may be said of the shortcomings of the Church, and no doubt they are many, it has not failed in its attitude of compassion towards the world-tragedy. And just now its ministry lies there, or nowhere. What we need is the triumphant faith of St. Paul, the song of one who had found a medicine for all ills, a solace for all sorrows, in the God of comfort.

OUR HUMAN MARCH A REQUIEM

Here is a vision of God, the compassionate and merciful comforter of humanity; and what a field there is for his benign activity today! Never was the world so full of tragedy, horror, and atrocity. The nations are wrapped in shadow and all life is darkened. The earth is stained with blood. Calamities sweep whole continents. Every household, every heart is pierced and suffering. Strong men go about the streets lonely, bewildered, yearning, wounded. The world is bereaved. There are thousands of dying children, and mothers who want to die. Death, disaster, and famine are comrades. Our human march is a requiem, and the sounds that fill the earth are the sounds of battle and mourning. At

such a time, and in such a world, we must turn to Him who can comfort us, so that we may be able to comfort others. Across the ages, like the tones of an evening bell, come the words of the Prophet to the pulpit of today: "Comfort ye, comfort ye, my people, saith your God!"

WHAT IS COMFORT?

Truly comfort is more than ease, more than those influences which succor distress, soothe suffering, and alleviate grief. It is not simply a stoic resignation which submits, but the strength to bear and triumph. The derivation of the word is eloquent: it means that which we take alongside to support and sustain us—just as the word "tribulation" in the text means that which rubs, irritates, and makes the heart sore. An English essayist once said that if he could be reborn and live on earth again, he thought he should like to be a tug-boat. Of course, a tug-boat is very small, and its labor is confined to the harbor, but it can answer a signal for aid, and tow a great ship out of trouble into safety—coming alongside in time of need. Today men are signalling for aid, silently, pathetically—longing for Something or Someone to come alongside and help. Now, God is ever alongside each of us, closer than we realize, and, as a fact, we depend upon him more than we are aware.

And thus by day and night unconsciously
The heart lives by that faith the lips deny,
God knoweth why.

Yes, unconsciously; for it is not so much that men deny God, but that they do not realize how much they trust Him—in whom they live and move. There is in humanity a great unconfessed faith, to interpret which is a large part of the ministry of a teacher of religion. Every man has a mystic sense of God—dim, perhaps, but none the less real because dim—by which he is sustained in the often strange medley of his experience. All about us today we see folk who talk nothing of religion, and yet they display a sublime and heroic faith which neither they nor we can explain. Even those of us who fancy that we are religious often attribute to Time, and not to God, the benign influence by which a great sorrow is healed and at last changed into something rich and revealing.

THERE IS NO UNBELIEF!

In answer to the question of a young clergyman as to her religious belief, Lizzie Case replied that it was the inherited faith of her fathers—the Friends. Whereupon the young zealot said that she was an unbeliever, and would be lost. "Never!" she cried. "If there were no true God to trust I should still believe in the gods of the woods and the streams. In fact, I believe in everything—in God, nature, man—there is no unbelief!" And she it was who wrote the lines:

There is no unbelief!
Who plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief!
Whoever looks on when dear eyelids close,
And dares to live when life has only woes,
God's comfort knows.

Thus, God comforts us in myriad ways beyond our tracing, even when we are unaware of his presence, as these lovely lines tell us. To be more specific, he comforts us, first of all, by the fact that he is. Often we are not able to follow his footsteps; but the fact that he exists, that his hand is on the helm, that his will is working through seeming chaos—such a faith gives us strength to live. To a child awakened in the night and frightened by the darkness, the voice of its father in the next room is a comfort—just to know that he is there is enough. Just so, to know that God is there is the comfort and solace of mankind in the night of time: which may be the meaning of the mysteriously august and haunting name of God in the earlier books of the Bible, where he is called the great "I AM."

THE WOE OF NIETZSCHE

Herein lies the bitter tragedy of atheism—there is no One there, and man is left to wander in a labyrinth homeless and alone. Surely there is no keener pain than a loss of the sense of the reality of God, doubly so for a refined and sensitive nature, as witness the words of Nietzsche lamenting the loss of his right to pray—words which move like the overture of a great symphony of despair:

"Never more wilt thou pray, never more worship, never more repose in boundless trust—thou renoucest the privilege of standing before an ultimate wisdom, an ultimate mercy, an ultimate power, and unharnessing thy thoughts—thou hast no constant watcher and friend for thy seven solitudes—thou livest without gazing upon a mountain that hath snow on its head and fire at its heart—there is now no redeemer for thee, no one to promise a better life—there is no more reason in that which happens, no love in that which shall happen to thee—thy heart hast now no resting-place, where it needeth only to find, not to seek—thou refuest any ultimate peace, thou desirest the eternal recurrence of war and peace—man, of thy self-denial, wilt thou deny thyself all this? Whence wilt thou gain the strength?"

Few have had the courage thus to face the raw horror that lies at the end of the logic of denial, and the bereavement which it brings. Against this ultimate woe rises the fact of God, and because God is there, even when we cannot feel the touch of his great hand, we know that purity is not a delusion, that justice is not a fiction, and that hope is not a dream.

DOES GOD SUFFER WITH US?

Can we know anything beyond the bare fact that there is a Power not ourselves which shapes our ends, rough-hew them how we will? Manifestly! Next to the fact that God lives is the faith that he cares for us, and that all suffering comes finally to be endured by him—the deep truth over which Dora Greenwell was wont to ponder. How can we know the sympathy of God, and that in all our afflictions he is afflicted? The flowers do not tell us this truth. They are as happy at a funeral as on a bridal altar. They do not know, they

do not care. Nor do the birds tell it to us, although if it were not so it is hard to know why the birds sing. They were singing that day when I witnessed an unforgettable scene in Flanders—the burial of two hundred men at once! They did not know, they did not care. How can we know that there is One Who knows, Who cares, Who feels for us and with us in our woe?

In the memorial to Margaret MacDonald, at Lincoln's Inn Fields, she is seated with her arms outstretched, her robes so falling over her arms as to suggest a brooding mother-bird, and underneath the hovering wings little children nestle and play. Whence comes the brooding, hallowing love embodied in the life of that lovely woman, whose image recalls the attitude of the Master as he wept over the city of the people of his fathers? That is to ask, What is the source of this stream of pity which softens and sweetens the world, seeking to melt the hardness of its winter into the joy of summer? Is man an exotic upon the earth? Or is he a child of nature and a little brother of the stars? What swells up in his heart must be the heart of Nature, else she could not give it to her son. Thus when we seek the source of the love that hallows human life we find its fountain in the compassionate heart of God, whence it came and to which it returns, whose love is the final solace of the world. Here is the basis of the faith that God is more than Power, more than Mind, and that there is, and must be, a Heart of Tenderness behind the seeming hardness of life and death.

THE SECRET OF PAUL'S JOY

Hence the words of the Master as he sat at table with his friends in the Upper Room, in which the very soul of his religion is revealed: "Ye believe in God, believe also in Me"—that is, believe that God is like him, in him, revealing himself in and through him. What more do we need to know for our strengthening and fortifying, for our support and upholding, even in the direst woe that can befall us? If we can be sure of God in Christ, there is nothing that we cannot bear! With St. Paul this assurance was no mere theory, nor yet a vision, but a verity attested by those inward realizations that belong to the life of faith and service. Here lay the secret of his triumphant and rejoicing discovery of the reality, the richness, the radiance of God the Father of mercies and the God of all comfort, by whose grace he was sustained in his private sorrows and in his heroic and dedicated ministry. Hence, also, his insight into the purpose and uses of comfort, "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Sympathy, one feels, was not a ruling native trait with St. Paul, as it is with those who hear always "the great stream of human tears falling through the shadows of the world." It was a grace learned in the School of Christ, and made perfect through suffering.

THE FINEST OF ALL ARTS

Perhaps he found this secret the more surely just because he did not seek it selfishly and for his own sorrow alone. Nor should we. However deeply wounded

we may be, however sorely we feel the need of healing for our own hurt and heartache, if we are to find comfort in any satisfying measure it must be by ministering the comfort of God to others. Here is the finest of all arts, asking for all that a man has of tact, of tenderness, of skill, and of fortitude, so difficult is it to know what to say and how to say it. All words seem metallic, futile, and worthless, yet we must not be silent, must less forget those little tokens which help to break the awful stillness which death makes when it passes by. Any little token—a gift of flowers, a hand-clasp, a tender, strong word—is like the answer to a signal of distress, and God, from whom it comes, sends it through you to his needy child.

Who that lives today does not long for a finer art of sympathy, some exquisite skill and power whereby to lift wounded souls into the consecrating comfort of God! There is not a pulpit in this land that does not yearn for such a power, seeking it by prayer and tears, beseeching an outpouring of the Spirit of the Comforter equal to "the Pentecost of Calamity" which has descended upon us. Oh! let us seek the God of all Comfort who, imaged as a Dove, broods over our sorrowing humanity, that so we may be able to comfort those who are smitten and afflicted in a world at war.

Like the dew, Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine.

Gentle, awful, holy Guest,
Make Thy temple in each breast;
There Thy presence be confessed.
Comforter Divine.

With us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter Divine.

The Church of Tomorrow

By Ernest C. Mobley

THE church has weathered the storms of centuries. The church is serving and sacrificing today as in no other crisis of history. Will it meet the demands of tomorrow? is a pertinent and imperative question. Somehow I believe that it will, but I know that it must make many rapid and remarkable changes.

The church of tomorrow must actually crown Christ as Lord of lords and enshrine him in its heart. All intervening human creations must melt away and permit the perfect face of Christ to shine out. The church in the large has followed him from afar, but in the coming years it must conscientiously practice the presence of Christ.

The church of the future must revive a close study of God's word. The word must be prayerfully read with the supreme purpose of knowing God's mind and doing his will. The black thought of sectarian interpretation must yield to an earnest desire to think the thoughts of

God. Our narrow understanding and denominational application have lost to us much of the Bible's beauty and power. In the past generation Germany has created the most complete system of science without a soul, and the most thorough scheme of theology without a God. The imperative demand of the church is to think with a soul and to live with God. This can only come through a real revival in an honest study of the Bible.

The church in the coming sweeping readjustments must become democratic. The long looked for divine event is now fast bursting upon our startled gaze. With blinding rapidity the old world is plunging into the realm of democracy. President Wilson focused the eyes of all free peoples on the shining reality. We are fighting to "make the world safe for democracy." It is a death grapple between growing democracy and dying autocracy. With open, lavish hands and burning sympathetic hearts we are gladly pouring out our treasures of men and means for democracy. We are to "stand to" and go "over the top" in the name of democracy and for the sake of humanity. Every paper every day is sounding out the new meaning of genuine democracy. Real democracy and genuine Christianity are largely synonymous. Without the principles of Christianity, democracy is absolutely impossible. Every church leader is loudly calling for democracy's safety. Will we accept the irresistible conclusion? The only way to make our unanimous preachment practical in government is to begin to make it real in church.

The church can only meet the demands of tomorrow by uniting. If church leaders were as far-seeing as government officials, something would come to pass. We are standing with our noses against an impassable wall. It is impossible to make another decided advance while we are in our divided condition. Will we be guided by wisdom's wand and seriously face the facts, or will we quibble and lose the battle? One says that our denominational organizations are as thorough and well-manned as any united organization can be made. Certainly; so were our great railroad systems. No line of business was ever more thoroughly organized and operated than our railroads. Yet the pressing demands of a world crisis caused the government to take these thorough organizations under central cooperation. Most wise heads think it was an absolute necessity. These perfect denominational organizations are now facing the same urgent demands. The ends of the world are pressing down upon us. There must be one mighty unified cooperation. Returning to Paris from the ruined Italian front, Premier Lloyd George with his Welsh fervor shocked the world. "We are headed toward ruin. The Allied powers must cooperate or fail," was his message. With equal truth the same words may be shouted into the ears of the church.

The church of tomorrow must be big, broad and deeply sympathetic. Service and sacrifice must characterize every phase of its life. This playing on the shores of God's boundless ocean as prattling children must give way to a deep plunge into the surging currents and a serious handling of the mightiest task of history. We

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are getting a foretaste of this service through our work in the Y. M. C. A. and the Red Cross. Millions who never served anything but self are expanding in the new training school of humanity.

To the Blue and the Gray

HERE'S to the blue of the wind-swept North,
 When we meet on the fields of France;
 May the spirit of Grant be over them all,
 When the sons of the North advance.

Here's to the gray of the sun-kissed South
 When we meet on the fields of France;
 May the spirit of Lee be over them all,
 When the sons of the South advance.

And here's to the blue and the gray as one,
 When we meet on the fields of France;
 May the spirit of God be over them all,
 When the sons of the Flag advance.

—Author Unknown.

Is America Lagging?

THE year's record in actual constructive preparation for war makes the croakers and critics sound hollow. Uncle Sam is not feverishly rushing a thin, half-prepared stream of men into the battle lines; he is moving steadily forward one of the most formidable war machines ever constructed. One year ago we were the most peaceful of all great nations; all our preparations were for peace instead of war; today we are rapidly becoming a nation organized for war. The biggest part of our preparation is not to make ourselves an exclusive fighting nation but to supplement the needs of our Allies until all together shall be able to face the Central Powers with an overwhelming war machine. We have fed 60,000,000 of our Allies a complete ration and supplied half as many more a partial ration; we have sent them an army of a half-million men and put at least 200,000 of them on the fighting line; we have put more than 300 naval vessels into the Allied service and furnished some of the most valuable secret service in the war. We have added nearly 3,000,000 tons to the actual Allied shipping on the sea; but for this fact and our help against the submarine a very different situation might be presented Britain's food supply today. In one month our navy was on the trail of the submarine. In three months our soldiers were in France and less than one month later we had men on the firing line. In ten months we manned our own sector. We have done many minor things of direct aid to the battle line, but the above facts indicate something of what we have accomplished in one year.

* * *

Uncle Sam as a Ship-Builder

The biggest fact has to do with our accomplishments toward putting one of the mightiest of war machines on the road. Remember, we started with nothing; every shipyard and training camp had to be built from the bottom. Today Uncle Sam is the greatest ship-builder in the world. He has nearly 1,000 naval vessels building or built and a like number in the water at work. He will soon have far and away the second most powerful navy in the world with the largest, fastest and most powerful fighting craft ever designed—ships of 35,000 tons and a speed of thirty-five knots. To meet the submarine he has armed 12,000 ships, built and put 700,000 tons in the water, made contracts for 8,000,000 more tons and already has it one-third done, and in another month will be slipping the submarine killers into the sea at the rate of three per day. A skilled army of a quarter of a million ship-builders has been enlisted and fundamental agreements made that bespeak a new day in dealing with difficulties between employer and employed. Not only has our Uncle in one year converted a non-shipbuilding country into the greatest ship-builder in the world, but he has also become the greatest railroad manager in the world and has transported more than 2,000,000 soldier passengers on land and 500,000 on sea with the loss of only two. (Remember, the *Tuscania* was not an American ship nor under American convey.)

Now, gentle reader, recall that the Secretary of the Navy was the most castigated man in national service while all this was taking place. Mr. Daniels was not tooting a horn—he was too busy; men with nothing else to do were manifesting their patriotism with the bazoo.

* * *

Answering the Critics With Facts

Their trail toward the navy yard found closed with great accomplishments, the critics next turned upon the Secretary of War. His quiet narration of what was being done sent them slinking after other prey. In one month 10,000,000 young men were enrolled for the precedent-breaking selective draft. In record time the cantonments were built—together they would make a city the size of Philadelphia. There was much talk about lack of equipment; face the fact that it took more than 30,000,000 separate and specially made articles to clothe the new army, and you do not wonder that some items were a little tardy. Mr. Bal-

four is reported to have asked that we use the ships to supply food for Europe rather than to send men immediately; otherwise we might have had a million men in France today. It was a question of which was the most dangerous, the submarine or the German army; there were not ships enough to meet both at once. The critics shouted that we were not making munitions; first it was that we had no rifles—today we have stopped making rifles because we have more than needed; next, it was artillery that was lacking—we are making more than one-fourth of all the artillery under construction by the Allies; then it was machine guns—50,000 are ready and our production is unprecedented. Besides, we are manufacturing more small arms than all our Allies and piling up more ammunition than there are ships to transport.

Today we have 2,000,000 trained men in the army and the navy and another million on the way, besides a vast civilian army lined up behind the war machine. And it is the best clothed, housed, equipped and best fed army in the world, and best of all, it is the most moral army ever gathered in the history of mankind. Its morals, morale, equipment, medical support and technique enable us to promise France the most proficient fighting force on the battle line and our own homes the smallest comparative casualty list of the war.

* * *

Has the Air Program Indeed Failed?

The last attack of the critics is on the airplane program. Here are some things they do not tell us: that the spruce necessary for frames was in the wilds of north-western forests and that profiteers refused to sell reasonably and the I. W. W. refused to work—the latter largely because of the former—but that Uncle Sam, through Colonel Disque, forced the former and persuaded the latter to put on one of the biggest programs of the war; that the linen for wings was lacking and new processes for using cotton had to be invented; that castor oil only was usable for lubrication and there was none—so substitutes had to be found. Then they do not mention the fact that we have made 7,000 training planes, put 100,000 men under training, sent 1,000 trained fliers to France already upon offer of the French government to outfit them, perfected the Liberty motor and with it are soon to be supplying all the 400 h. p. motors for Allied bombing planes, and will soon have a big shipment of planes in France besides. Airplanes are only one wing of the signal service, though the largest, and our signal service accomplishments as a whole are a marvel.

There are other items that might be mentioned, such as the control of food and fuel staples, the enlisting of a conservation army of 200,000 workers, the raising of \$10,000,000,000 to pay the bills for ourselves and Allies, the contributing of \$250,000,000 for Red Cross, Y. M. C. A., Armenian and Belgian Relief, the vast work of the State Department, the training of hundreds of thousands of officers, the building of 20,000 army trucks, etc. Not only is Uncle Sam the greatest ship-builder and railroad manager in the world, but he has also become the greatest insurance agent, with more than a billion out on property and twelve billions on the lives of soldiers and sailors. Not less concrete and formidable is the fact that the President of this nation has become, by universal consent, the Voice of the Allies to the world. His interpretation of war aims, his peace fundamentals, and his demand for coordination of generalship render his accomplishments in Allied statesmanship without doubt the most telling of the war.

* * *

Unhorsing the Military Masters of Germany

In the national museum at Berlin there is a pillar upon which is graphically displayed the amount of Allied and neutral shipping in contrast to the climbing column of submarine destruction. On the changing figures of that pillar fastens the hope of the Prussian; by it he keeps up the morale of his people and gauges his war program. What hope is there for him? He tells his people he is still destroying our ships faster than we build them, and

it is only a question of holding on together with giant blows in France before America gets in so that he can take us alone. He has apparently won on every field of late; Italy retreated, Russia and Rumania are out, up to date the Battle of Picardy is his triumph. But his is a front line triumph, while our promise is in the depth of our line and thus of ultimate resistance. Within another year we will have put 10,000,000 tons of ships to sea and sent a thousand more destroyers against the submarine; that will master the pirate of the seas. Within another year we will have put 2,000,000 men on the fighting line and will have the ships to supply them; that will conquer the waning German reserves. Within another year these things, with our offer of peace to the German people ought to unhorse their military masters sufficiently to give us peace.

ALVA W. TAYLOR.

The Sunday School

Master or Servant?

SOME day we will understand that Jesus was the world's supreme philosopher. The wise words spoken by him, if observed, lead to the highest expression and therefore the fullest happiness. I know a lawyer in a county-seat town in Ohio who one year actually earned fifty-some dollars. He lived like a prince. He had a summer home on the river and a winter home in the South and a house in town. He had a private income of considerable size. But his office was never crowded and nearly everyone in the place regarded him as a joke. He had social distinction. He and his wife dressed well. They drove a fine car, but no one took them seriously. Running for mayor, he received about three votes!



Rev. John R. Ewers.

Now contrast another office in that town. The doctor, who was so much sought, had been some years before a courteous clerk in a local drug store. He had worked his way through medical college. Coming back to his home town, he hung out his shingle and waited. He waited long. People began to say that the young doctor was a failure. One day three men were terribly scalded in a boiler down at the water-works. The leading physician of the city was called and after a hurried and improper examination gave them up to die. All three were poor men. At this juncture the young doctor went to the pompous physician and craved the opportunity of serving those men. With a wave of the hand it was granted. Then the young fellow went down to the poorest part of town, into the miserable homes of these men and stayed there day and night, giving them every attention that the profession knew. So faithful was he that he kept glowing the spark of life remaining and slowly and painfully nursed the men back to recovery. The result was that the people of that town heard of this good work and turned to the new doctor. Today his offices are crowded; yet he is still courteous and gracious, serving rich and poor alike.

* * *

Is the greatest man in your town the one with the most servants? Not necessarily. I know two or three men who keep twenty-two servants. Elbert Hubbard would have called their houses "Irish Hotels!" It is not the number of people who serve you, but the number you serve, that counts. Thus Jesus' philosophy was right.

What is the greatest railroad in America? The one with the smoothest roadbed, fastest trains, most gracious officials, best safety devices, best dining cars, best stations—well, in a word, the

This article is based on the International Uniform Lesson for April 20, "Jesus Rebukes Selfishness." Scripture, Mark 9:30-50.

one with the best service. Notice how they advertise—what do they mention?

What is the best steamship line? Why do you say that? Again it is service. What is the best hotel in New York? Again the answer is service. What is the best department store in Chicago? Again the answer is service. Who is the best doctor—the one who serves you best. Who is the best teacher? The one who teaches you the most in the best way. Who is the best preacher? The one who inspires you most. Doctor, lawyer, merchant, chief—in each and every case greatness depends not upon swagger, pretension, bluff, wealth, social prestige—greatness depends upon service.

* * *

Now we have worked out this principle very clearly. It remains to be seen whether we actually have succeeded in making this philosophy work in our own lives. Is my ambition to serve? Why am I teaching my class? To serve my scholars or to get a reputation as a big teacher? Why am I preaching? To build up the Kingdom or to build up my own reputation? Why am I in business? To see how much money I can get or how much service I can give?

Immanuel Kant said (One of the few things that he said which one can understand): "The measure of a man's greatness is his ability to lift the world. Judged by that standard Jesus is greatest."

JOHN R. EWERS.

CORRESPONDENCE

Monarchy, Democracy and Progress

EDITOR THE CHRISTIAN CENTURY:

I have read and re-read with intense interest your editorials on the progressive movement and aggressiveness. I heartily agree with you upon the essentials of the progressive movement, but I am wondering if they are not all based upon something more fundamental still. We are hearing much, in this world crisis, of democracy. We are opposing it to autocracy, to any rule but the rule of the people. Have we thought this thing through in all its tremendous possibilities? In its essence democracy means not only the end of Kaiserism, but of all privilege in every phase of life. Not only must political-governmental power be democratic but the social world, the economic world, the industrial world and the religious world must become truly democratic without a vestige of privilege left. There must be neither bolshevik nor bourgeois, proletariat nor autocratic rule, but the rule of all the people. Men may not see clearly all the consequences but is this not the real vision of democracy? Is not this what men's hearts are crying out for in this awful time?

Now if this world is only safe as a democratic world, can the universe remain monarchical? Can the life of men be democratic and God remain an absolute monarch? If the life of men should be democratic, is it not because all life—the divine life—in its essence is democratic. There was in Jesus no claim of privilege or of monarchy as the world is fighting it. Did he truly represent and reveal God?

If all life—the life of God—is truly democratic, we will surely be compelled to reconstruct our entire theology. If we are thoroughly imbued with this vision then we can—nay, we must—see the Bible as the product of the democratic struggle of Life, and not a book handed to us from the outside by a heavenly monarch. The modern method of approach to the Bible is not only a proper method, it is the only one consistent with the impulse of the democratic life. The present results of study may not all be correct, but the spirit is one that we must fiercely fight for.

The democratic idea of life will require us to discard our entire theology of baptism, the thing that puts us into a separate camp and keeps us apart from the mass of Christians. A democratic world and state of mind will not tolerate a theology that teaches that baptism is binding and essential because a heavenly monarch with "all authority" outwardly commanded it nineteen centuries ago.

The present world will accept baptism only as an expression of the present impulse of life (illuminated by the divine Spirit) struggling to be born, to burst forth into active vital social relations and service. The place of baptism will never be settled by a study of Greek roots, but only by finding out if the facts of life require it. Not etymology but biology must be the determining factor. Yet we may remain serene in the confidence that destruction of our theology will not destroy, need not even shake baptism itself.

Every other essential of the progressive movement you have named will be in line. In a truly democratic state of mind, illuminated by the Divine, Christian union on the basis of vital things and not on logic must come.

Not only the social order but the universe can not remain half democratic and half autocratic. It must become all one or all the other.

Now as to aggressiveness in our own brotherhood. With men by the millions giving the supreme measure of devotion for democratic ideals, with the world dumbly struggling to interpret the meaning of this democratic impulse of life which is driving us on, can the Disciples of Christ go on in the pink tea fashion we have been going?

Our Tory element has been dominant. They have shouted our "historic position" with as much vehemence and in the same spirit as those who talk of the historic episcopate. They cry heresy to crush every new thought. They dominate or make afraid our national conventions. Our missionary staffs at least feel called upon to slight or hit the progressives in order to placate the Tories and keep down trouble.

As you say in your editorial, the progressives have been content to grow quietly. But has the time not arrived to take the initiative and offensive out of the hands that have been arrogantly or weakly holding them? Can we not tell ourselves the plain truth that the spirit that has dominated and domineered us is unadulterated torism, based upon a monarchical, static view of Christianity.

The new world that is being born will not, can not, be saved by such a Christianity. The only Christianity that can save a bleeding, hungry world is a social Christianity, filled with a serving democratic spirit, worshipping a serving democratic divine Father and not a monarchical God.

A few days ago one of our ministers said in one of our great state meetings that in the Prohibition movement we have not developed a great out-standing leader. Think this through a little farther. Our movement has developed logicians, debaters, priests of things as they were, but where are our prophets ready to interpret the new revelation of God and his life (as it was in Jesus) that is just now coming into the world.

The world needs today not so much priests or scribes to explain a system or a plan of salvation, but prophets to interpret life.

The Disciples are today at the parting of the ways. Two years from now will be too late. If our progressives love humanity and become overwhelmed with the conviction that the world can only be saved by their message, so overwhelmed that with Jeremiah there is a consuming fire in their bones; with the spirit of fight that was in Jesus and Paul, that when necessary will resist the Tories to the death as did Jesus and Paul, then we may become a great spiritual force that will gladden, hearten and heal a wounded but hoping world.

If on the other hand, our progressives are content to go on speaking only "honied" words, and submit to domineering methods to avoid trouble; if they hold their peace; and if our people be content to go on boasting of our numbers, preaching only the formulas of our "historic position," willing to be ironbound by the intellectual views and logical reasonings of two generations ago and hounding everything else as heresy, then we may continue as a nice sisterhood in the sense that that word was understood before woman began coming into her own in these democratic times. But red-blooded men will pass us by and our place eventually will be the bone-yard of all torism.

Kokomo, Ind.

CONRAD WOLF.

Sunday School and Church

EDITOR THE CHRISTIAN CENTURY:

In this week's issue of the CHRISTIAN CENTURY you raise the question: "Is the Sunday School the Church's Enemy?" Building on the very patent fact that it has come to be the rule for the members of the Sunday School, children and adults as well, to swarm away from the Church as the hour for morning worship approaches you logically conclude that in many instances the Sunday School is the Church's enemy.

In further comment you observe that you have said too many things in behalf of religious education to come under the suspicion of being unfriendly to the Sunday School, but that there is something to be said for the point of view of the old-timers who viewed the Sunday School with alarm!

I want to express my emphatic protest against linking up the Sunday School of the type the old-timers feared, and the prevailing type of Sunday Schools in our churches today with the plans and purposes of religious education. They are utterly and eternally at variance!

The average Sunday School is a cheapened attempt at duplicating the worship and preaching service. There must be chorister and choir; there must be hymn following hymn; there must be the reading of Scripture; there must be the prayers; and when the classes assemble it is that they may be *preached to*. The lecture method is the prevailing method; the one ideal, the evangelistic ideal. Why should it be thought strange that folks refuse to stay for another hour to be spent, to all intents and purposes, as the Sunday-school hour has been?

How different the purposes expressed in the religious education program that has sought to make its way within the churches! Its one ideal is the educational ideal, and while both evangelistic and social ideals appear they are adjuncts.

It is the insistence of religious education that the Church-school must be in all essentials a *school* with all that is involved in school procedure.

I therefore submit that when the time comes that children and adults will come to the Church-school for the purpose of reciting upon previously assigned lessons; meeting in class rooms adapted to their needs; through recitation and discussion being enabled to lay hold upon the educational content of each particular lesson there will be bred within the pupil an impulse to complete this process in religious consciousness that can be satisfied only in the worship service of the hour that follows.

Make the church services more interesting and cheerful, you say! To be sure, they could all be improved upon. But the basic trouble is not with the services of the church hour, but with that which transpires in the pseudo pious propaganda that occupies the Sunday-school hour.

J. P. ROWLISON.

Minier, Ill.

"Christian Church" or "Disciples of Christ"

EDITOR THE CHRISTIAN CENTURY:

I have observed for several years that the Christian Church is persistently referred to in the census reports, in official government papers and in other papers where any mention is made of us, by our own missionary activities, by the Federal Council of Churches of Christ in America, and so, through almost the whole list, as the Disciples of Christ. The census bureau designates us as Disciples of Christ, and in addition list the Christian Church as a separate denomination. Why is this? I can readily understand that it is proper to refer to individual Christians as disciples of Christ, but why should the Church itself be so designated? It is not the Disciples of Christ's church. As I have understood it, during the more than twenty years since I affiliated myself with it, it is Christ's Church, composed of the disciples of Christ. If you have any light to throw upon the situation I would be glad to

have it, either through the columns of the CHRISTIAN CENTURY, or by private correspondence.

Honolulu.

DAVID C. PETERS.

Our observation has been that the term "Christian Church" listed in the census reports refers to that group of churches which insists upon the use of the name "Christian" as the title of their denomination. They are sometimes called "Christian Connection." The reason churches of the Disciples are not listed as "The Christian Church" is simply that they are not The Christian Church, do not claim to be and would protest if they were so listed. They are Christian churches, as are also Presbyterian, Methodist and the other churches, but they do not constitute the Christian Church, and to be so listed would be not only an affront to other Christian churches but to themselves. It might be said, of course, that the term "Disciples of Christ," as used in the

census reports, does not include all the disciples, either; Methodists and Presbyterians also are disciples. To which the reply is that the name "Disciples of Christ" has not by common use been applied to the whole body of Christ in a titular sense, as has the name "Christian Church," and that therefore its use as a title for the group of churches banded together to promote Christian unity carries no invidious implication. If a particular group of churches (the Christian denomination) wish to assert a monopoly or precedence in the use of the name "Christian," they are perfectly within their rights in doing so. But the fact that they do so should be only an added reason why Disciples should follow the lead of Alexander Campbell on this point, as they are increasingly doing, and designate their general movement and their local churches by the title "Disciples of Christ."

THE EDITOR.

The Larger Christian World

A Department of Interdenominational Acquaintance

Annual Gathering of Quakers Reasserts Opposition to War

THE recent yearly meeting of Friends at Philadelphia passed resolutions reaffirming the historic testimony of their denomination against war, though praising President Wilson and expressing good will for those who have a different



Rev. O. F. Jordan

witness of conscience. A declaration passed in 1660 was reaffirmed: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons,

neither for the Kingdom of Christ, nor for the kingdoms of this world." In the meantime, it is to be hoped that this gentle people will do its utmost to check the onrush of the armies of Kaiserism.

The Negro and Methodist Reunion

There was held last week in St. Louis another meeting of the joint unification committee of the northern and southern Methodists, and at that meeting the question of the place of the negro in the union scheme was carefully considered. The negroes now members of the Methodist Episcopal church do not wish to withdraw and the leaders of the Methodist Episcopal church do not wish to force them out, though favoring the view that eventually there will be a union of various negro Methodist denominations which will form an ecclesiastical body of two million colored Methodists.

Chaplain's Bill Held Up

The bill to increase the number of chaplains in the United States army is still held up in committee, though there is no particular opposition to it so far as anyone knows. Last October the Senate passed the bill. General Pershing cabled his approval of it, and Secretary Baker has also expressed his desire that the bill pass. The House committee on military affairs has approved the bill. The committee on rules in the House carries the responsibility for the delay in action. The British army has one chaplain to each 800 men. The American army as at present constituted has one chaplain for 3,600

men. The new bill provides for one chaplain for each 1,200 men.

Organize Farm Minutemen

The scarcity of farm labor has led Rev. E. J. Ruliffson of the Congregational church, Deansboro, N. Y., to organize farm minutemen. These are townsmen who may have an occasional day or part of a day which they might devote to helping out the farmers. Men's clubs and similar organizations in that section of the state are asked to take an interest in the Farm Minutemen movement.

The Pacifist Denominations

The government has exempted from war service members of religious denominations whose declared principles were against war before the present conflict began. The United States District Board of New York has recently conducted an investigation to determine what organizations were entitled to this kind of exemption. Included in the exempted list are Quakers, the Plymouth Brethren and the Seventh Day Adventists. Several other sects made efforts to be included in the list, but without success. Officers of the Salvation Army have been granted exemption on the same basis as the clergymen of the land. Members of the pacifist sects are not given complete exemption, but are put into some branch of the service where they do not need to bear arms.

Preachers Take to the Farm

The reputed scarcity of the farm labor of the country has moved the ministers of the ministerial association at Altoona, Pa., to offer their services to the farmers of Blair county for the Monday of each week, during the farming season, provided the farmers will provide transportation and meals.

ORVIS F. JORDAN.

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A Unity Conference Between Christian Denomination and Disciples

MORE than a hundred years ago, under the leadership of O'Kelly, Jones and Stone, the Christian movement arose, and it has become a communion of 140,000. The Disciple movement received its larger impression from the Campbells and most of us have believed that Stone, with a larger part of his contingency, identified himself with the Campbell movement. However, these two bodies have grown up together with not always the best feeling between them. In 1912 the Association for the promotion of Christian Unity held its first conference with them in Chicago, seeking to clear

the misunderstandings. In 1917 another conference was held in Norfolk, and also this year, on April 2d and 3d in the same city. Those attending the conference from the Christians were Messrs. J. F. Burnett, D. B. Atkinson, W. H. Denison, W. A. Harper, W. W. Staley, C. H. Rowland, F. H. Peters, and John MacCalman. Those representing the Disciples were Messrs. H. C. Armstrong, E. B. Bagby, G. A. Miller, C. M. Watson, R. A. Smith, Richard Bagby, W. P. Lipscomb, and the writer.

We spent two days together with three sessions, the evening sessions being public—one held in the Church of the Christians and the other in that of the Disciples. Every session was marked with courtesy and frankness and cordiality that indicated definite progress toward a permanent friendship. One of the first questions was as to the place of Barton W. Stone, whether he identified himself with the Disciples or remained with the Christians. We might have debated that question for days with no profit to either side. Instead of this method a committee of six—three from the Christians and three from the Disciples—was appointed to spend a year in investigating the facts and reports to a conference a year hence.

A committee was appointed on lines of co-operation relative to union services, exchange of ministers in evangelistic meetings and exchange of articles in our religious journals, eliminating controversy; also an exchange of delegates in our conventions and the appointment of a committee to devise closer relation between our church schools and benevolent institutions.

The articles of agreement, after being discussed for several hours, in which both sides freely presented their respective positions, were passed by a rising vote followed by prayer. These agreements are as follows: We recognize (1) that Christ is the Head over all things to the Church; (2) that the Bible is the only rule of faith and practise; (3) that the fundamental Protestant principle is individual freedom in the interpretation of the Scriptures; (4) that the local Church has its independence and autonomy; (5) that Christian Baptism and the Lord's Supper are the Scriptural ordinances of the Church; (6) that only Scriptural names should be used to designate the followers of Christ, the name Christian being preferable, regretting, however, that the present status requires the use of the terms "Christian" and "Disciple" to identify the members of these respective bodies; and (7) that we stand for and advocate the union of the followers of Christ.

This meeting was all that could be desired in spirit and fellowship. How unfortunate it is in our religious work we stay apart, get wrong impressions of each other through second hand evidence, and frequently are walking side by side with the man who is our brother as earnestly seeking the way as we are. The conferences of the Association, wherever held, have always been productive of clearing up misunderstandings and bringing in closer fellowship with one another the bodies that are represented in the conference. This is a slow work, but has in it a permanency that is a very definite contribution to the unity of the Church of God. The conference at Norfolk, Va., April 2, 3, 1918, will always be remembered by those who attended it as a most satisfactory experience.

PETER AINSLIE.

Baltimore, Md.

The War

A Weekly Analysis

"CAN we lose this war?" The question was asked me by an anxious American, whose son is at the front. For the first time it had dawned upon him that there might be some doubt as to the ultimate issue of the great struggle.

"Yes," I told him. "Of course we can lose it. We have lost it in the east. We have been within hours of losing it in

the west. Moreover we will lose it unless every ounce of energy the American nation can summon is thrown into the conflict with the least possible delay. Every minute counts now. Wasted minutes are perilous. They will cost thousands of lives, if they do not cost us the victory."

And this is not pessimism. It is merely a frank facing of facts. The winning of this war is not a matter of wishing it won, or believing it won; it is not a matter of patriotic faith; it is not a matter of prayer—however much all of these things may help.

It is chiefly a matter of men, guns, shells, ships and aeroplanes. It is a matter of having bigger reserves than the enemy. And these are things possible only by unceasing labor and unreserved sacrifice.

The enemy continues his staggering blows against the allied line, devoting his attention largely to the British line, chosen at the beginning of this great battle as his main target. Checked at the point of junction between the British and French armies, and feeling the insecurity of his wedge because of the tenacious hold of the British upon advantageous positions to the north, he shifted his attack to the front between La Bassée and Ypres. The La Bassée-Armentières line, immediately south of the Belgian-frontier, has been known as a danger point. Here the enemy held some ridge positions—a good "kick-off" place—while to the west of him the terrain stretched low and flat along the Lys and Lawe rivers. North of Armentières the British occupied the ridge extending below Ypres, and marked by the towns of Wytchaete and Messines. The Germans attempted to flank the British ridge to the south, at the same time hurling massed attacks against it between Messines and Hollebeke. If they had succeeded in ousting Haig's men from the elevations the whole of the British wedge projecting northeast from the Ypres salient might have had to withdraw. As this is written the enemy has failed to do more than occupy the lowlands. He has been driven from the Messines-Hollebeke line with enormous losses.

It is now apparent that the battle is to continue for weeks and probably months. General Foch seems to be adopting the policy followed by the French at Verdun. He is husbanding his reserves so far as possible, and compelling the enemy to pay an extortionate price for his gains. There are just two things that he considers: First, at all costs maintain the allied line intact; second, yield ground anywhere so long as no position vital to ultimate victory is lost.

To throw his reserves into a big counter offensive could mean at best the recovery of some miles of devastated territory, and then another deadlock. It would be a costly venture without results to justify it. The allied forces are not now strong enough to overcome the German impetus of attack, and convert the enemy drive into an enemy rout. Since they cannot do this they are wiser to remain on the defensive, economizing strength while taxing the foe all that the traffic will bear. They have the encouragement of knowing that if they can hold the line intact the hour draws near when the armies of America will give them the superiority needed for victory.

Too long delay in the arrival of that hour might be fatal. Hence the imperative necessity of speeding all American preparations, and hurrying to France every available man. We have reason to believe steps have been taken to transport our trained National Army men much more rapidly than had at first been planned.

Great Britain's determination to draft men up to fifty, and to apply conscription to Ireland is proof of how urgent is the situation.

S. J. DUNCAN-CLARK.

IN THE NEXT ISSUE

In the next issue of The Christian Century will appear a review of the Campbell Institute anniversary volume "Progress," by Professor W. C. Morro of Butler College, Indianapolis. His article is remarkable for its unusual candor and incisiveness.

News of the Churches

Drake University Observes Memorial for Dead Soldier Boys

The Christian News, Des Moines, reports a memorial service recently held at Drake University in honor of the seven Drake boys who have laid down their lives in the service of their country. Two of the number, Captain Harrison C. McHenry and Corporal Donald MacRae, both of Des Moines, recently lost their lives in the trenches in France. Other Drake students who have died and whose names are on the honor roll of the country's heroes are: First Lieutenant Stephen Rybolt, Second Lieutenant Carl M. Cleo, Corporal Charles Cedric Severs, Privates John Deane Stuart and Ben Hyten. W. A. Shullenberger, of Central church, Des Moines, led the devotional services, and addresses were made by Dean F. O. Norton, Dean George W. Clarke and Dean John L. Griffith.

Disciples to Aid in "Winning the War for Permanent Peace"

Edgar De Witt Jones, president of the International Convention of the Disciples of Christ, has appointed the following delegates to the "Win the War for Permanent Peace" convention, which will be held May 16, 17, 18, at Philadelphia, under the auspices of the League to Enforce Peace, of which Hon. William Howard Taft is president: Charles Clayton Morrison, editor The Christian Century, Chicago; Dr. Peter Ainslie, pastor Christian Temple, Baltimore; Dr. Finis Idleman, pastor First Church, New York City; Rev. George A. Miller, Pastor Ninth Street Church, Washington, D. C.; Rev. H. D. C. MacLachlan, pastor Seventh Street Church, Richmond, Va.; Rev. Irving Chenoweth, pastor First Church, Philadelphia, Pa.; Dr. E. L. Powell, pastor First Church, Louisville, Ky.; Editor George P. Rutledge, The Christian Standard, Cincinnati, Ohio; Editor B. A. Abbott, The Christian-Evangelist, St. Louis, Mo.; Rev. John Ray Ewers, pastor East End Church, Pittsburgh, Pa.; President R. H. Crossfield, Transylvania University, Lexington, Ky.; Rev. J. H. Goldner, pastor Euclid Avenue Church, Cleveland, Ohio; President Thomas E. Cramblett, Bethany College, Bethany, W. Va., and Rev. T. E. Winter, pastor Third Church, Philadelphia, Pa. Both the president and the secretary of the International convention are expecting to attend the Philadelphia convention.

Indiana's 1918 Convention at Newcastle, May 13-16

The Disciples of the Hoosier state will meet in annual session this year at Newcastle, the sessions beginning May 13. Chas. E. Shultz, chairman of the entertainment committee, writes that lodging and breakfast will be provided free of charge. He asks that prospective attendants write him, and that ministers knowing of persons planning to attend from their congregations also give him such information.

President Crossfield at Owosso, Mich.

President R. H. Crossfield, of Transylvania, delivered two addresses at Owosso, Michigan, on April 7, at the invitation of pastor F. D. Draper and congregation. Mr. Draper writes that the coming of President Crossfield brought in-

spiration to the Owosso disciples which will linger for many years to come. He spoke on "Higher Education" at the morning service and in the evening on "Why Germany Went to War," giving an interpretation of her religious system. Fully a thousand people heard the evening address. It is conceded, states Mr. Draper, that this message excelled anything previously given on the world war in the city.

Dr. Ainslie at Auburn Theological Seminary

E. W. Allen, minister at Auburn, N. Y., reports that Peter Ainslie, of Baltimore, was last month the minister-in-residence at Auburn Theological Seminary. He preached on Monday evenings and lectured on Church Unity on Tuesday and Wednesday afternoons, and held office hour consultations for students. The Seminary has, for years, each month invited some distinguished minister or author to visit the school, that the students might receive the benefit of personal acquaintance. Dr. Ainslie is the first Disciple who has been invited. During his service, Central church gave a banquet in his honor. At the speaker's table were seated Dr. George B. Stewart, president of Auburn Seminary, and the pastor and wife of each of the leading denominations in the city.

C. S. Medbury Tells of Camp Experience

Charles S. Medbury, of Des Moines, Ia., who has been making a tour of some of the camps of the country, writes to the Christian Worker, Des Moines, the following story of his experience at Camp Funston, Kan.: "At Camp Funston I had one of the most remarkable experiences of all my work in the camps. The colonel of the detention camp ordered all the new men to attend a special open air service arranged for me Saturday afternoon. The fellows marched to the place appointed, twenty-six hundred strong, and sat about me on the hillsides. It was a wonderful picture and an outstanding opportunity. The attention was perfect and the interest such as to move one deeply. The presence of the colonel, and a major or two on horseback, added a touch of the picturesque to the scene. Who can tell the reaches of such a service in the first days of the boys in camp!"

W. Garnet Alcorn, of Missouri, is Loyal

A minister of the Disciples against whom can be found no trace of disloyalty is W. Garnet Alcorn, of the Lathrop, Mo., church. During the winter, in addition to his pastoral duties, he has taught school, taking the place of a fighter who had gone to the front. He is a member of the Third Liberty Loan committee, and has made several speeches in behalf of the loan, and has recently been appointed one of Uncle Sam's Four Minute Men. As evidence that Mr. Alcorn has not neglected his church, it should be stated that the congregation is raising \$1,000 on the April emergency drive; also that the church has given \$450 more "for others" than for itself during the past year. This does not include what was done for Y. M. C. A., Red Cross and other patriotic causes.

How One School "Informed" for a Big Easter Offering

H. W. Hunter, of the Wellington, Kan., church, is a believer in the eye-gate method of securing interest in a good cause. Here is his story of the way he prepared for the \$250 offering given by the Wellington school: "We began a month before Easter giving out information. As the N. B. A. was talking about 'shielding' the orphans and were making a good deal of that word, we decided to use it too. But in so doing we argued that eye-gate was the best way to get the facts before the most people. So we had cardboard shields made in which we had a sign painter write in various words for us. For instance, on one shield we had these words, 'God is their shield.' These were held up before the people by the children and everyone read them. Following the one we have just mentioned we used one that read, 'But He Depends on us to furnish the bread, meat and clothes.' In all we used about forty of these shields. These we brought to several services so that we felt sure all knew what we were after on Easter day. With this we held two booster meetings, one on Wednesday and one Thursday night before Easter. At these meetings each class sat under its own class placard. With this preparation, which all takes time and effort, it was no wonder that on Sunday morning at First church we had an offering of \$232, and in the afternoon at the east side, \$22."

Illinois District Conventions to Be Held Next Month

The District conventions of the Illinois Christian Missionary Society bid fair to be the best for years, writes Secretary H. H. Peters. These will be the first conventions held under the new order. The field workers will have good reports, he states. The dates and places of the conventions are as follows: East Central district, Paris, May 7-8; West Central, Jacksonville, May 9-10; Northwestern, Princeton, May 14-15; Northeastern, Watseka, May 16-17; Southern, Mt. Vernon, May 28-29.

Kansas Church Bears Much Fruit

The Salina, Kan., church rightly takes pride in the number of ministers sent out from its membership. Among these are: John A. Nelson, C. M. Thomas, F. M. Brooks, R. C. Harding, Otto B. Irelan, Clifton E. Rash, Lee Woodward and Earl Blackman. All these men have gone out within the last twenty years. A. McLean, of the Foreign Society, once said that a church that had existed for twenty years without sending out a preacher or missionary should close its doors. The Christian Century would like to have reports of similar "fruits" from other churches of the brotherhood.

Guy W. Sarvis Reports Work At College of Arts, Nanking

Among the features of the report given by Guy W. Sarvis, dean of the College of Arts of the University of Nanking, China, are these facts: There is an increasing number of non-Christians coming to the college; during the year eleven teachers have given instruction in the school, four giving most of their time to teaching; among the faculty members during the year has been Dr. John F. Downey, Dean Emeritus of the College of Arts and Science of the University of Minnesota, Dr. Downey having given his full time to the Nanking school, and paying his own ex-

penses; the reorganization of the school into a Junior and Senior college, the combined work of the two covering five years; the total number of students regularly registered in the college during the last five semesters is 137, of these 117 having come from Christian institutions, and 20 from non-Christian institutions; a large proportion have come from the University High School of Nanking. Mr. Sarvis reports that the college is becoming aggressive and is taking its rightful place in community service, oratory, athletics, etc.

—Peter Ainslie, of Baltimore, writes that "Because of the great demand for the back copies of The Christian Union Quarterly, the office in Baltimore has been unable to supply them. Consequently if there are any persons who would be willing to so donate copies that they have from October, 1913, to July, 1917, both inclusive, it would be greatly appreciated. Address, Association for the Promotion of Christian Unity, 504 N. Fulton Ave., Baltimore, Md."

—First Christian Bible school, Canton, O., and the eleven schools of the Christian churches of Columbus, O., closed a twenty-five weeks' contest on Easter Sunday. Canton was the winner, leading by 1,557 in the total. The average for Canton for the 25 Sundays was 2,227 per Sunday. The average of the Columbus eleven was 2,164. In a seven days' meeting, closing Easter Sunday, 133 were added to the Canton church; 84 being added Easter Sunday. The preaching was done by the pastor, P. H. Welshimer. Madam Caroline Bartlett, formerly of New York, now of Elyria, Ohio, was soloist. The chorus was directed by N. B. Crabtree, the pastor's assistant and church chorister.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood 3rd West of Cottage Grove Herbert L. Whit, Minister

—A. F. DeGafferelly, who recently left Sidell, Ill. to take the pastorate at First church, Danville, Ill., writes that the Christian Endeavor society of the Danville church had sent out invitations to every member of the church to be present at the first service of the new pastor's ministry, on March 31. The result was large audiences at both services. Enlargement is planned in all departments of the church, Mr. DeGafferelly writes. He speaks also in most favorable terms of the fine work being done at Third church, Danville, by B. H. Bruner. Fourth church is now in a meeting, with the Clarke family, evangelists, leading.

—C. F. Trimble, recently of Tonkawa, Okla., is the new leader at Rupert, Ida.

—Walter E. Harman, secretary of the Idaho Disciples, delivered an address before a union meeting of all schools, churches and lodges at Rupert, Ida., on Sunday evening, April 7.

—Franklin R. Payne is the new leader at Kensington church, Buffalo, N. Y.

—Roger T. Nooe, of Frankfort, Ky., is conducting a series of meetings at First church, Henderson, Ky., where J. Lapsley Alderson is pastor. The city is making strong response to his appeals.

—Z. E. Bates, of Tiffin, O., church, has accepted a call to the work at First church, Evansville, Ind. He will begin his new task June 1.

—J. M. Alexander, of First church, South Bend, Ind., has made arrangements through a Chicago firm for a series

of classic juvenile moving pictures that will be shown on Sunday evenings.

—Ralph V. Callaway, recently resigned from the pastorate at Clinton, Ill., has begun service in his new field at Hoopes-ton, Ill.

—Fred E. Hagin, who spent seventeen years as a missionary in Japan, will probably accept a pastorate in this country. He recently visited Centennial church, Bloomington, Ill.

—M. H. Garrard, for eight years pastor at Battle Creek, Mich., has accepted the work at Lansing, Mich., and has already begun service there.

—W. L. Fisher, formerly of Seattle First church, but now chaplain at Camp Lewis, Washington State, has been elected chairman of a permanent organization of Camp Lewis chaplains. The purpose of the organization is to secure a greater unity of purpose on the part of the chaplains in their work with the soldiers.

—Carl H. Barnett, of First church, Brazil, Ind., has sent in his resignation to the congregation there, as he will continue indefinitely in "Y" war work.

—Stephen E. Fisher of Champaign, Ill., University church, is spending this month in war emergency service under the A. C. M. S., at Camp Logan, Tex.

—F. D. Ferrall, leader at Burlington, Ia., reports that the Bible school there has received three consecutive state seals for being an efficiently organized school and for maintaining the front rank stand-

ard. He also states that the first 23 givers from this church toward the Men and Millions emergency drive contributed \$310. There were six accessions to the church membership on Easter day.

—Hugh R. Davidson, of White Hall, Ill., is now a chaplain in the U. S. Navy, being stationed at Hampton Roads, Va.

—It is reported that Burris A. Jenkins, of Kansas City, Mo., will again go to the European battle-front this summer.

—Herbert Martin, of Drake, preaches regularly at Pleasantville, Ia.

—Professors A. D. Veatch, Sherman Kirk and O. B. Clark, all of Drake, have sons in the United States army.

—H. C. Bobblitt, of the Lock Haven, Pa., church, writes that there has been a net gain of 333 members to the congregation there in the last three years.

—R. L. Cartwright began his ministry at Clinton, Ill., the first Sunday of April.

—W. P. Honn, of Farmer City, Ill., church, who has recently been recuperating on the farm, expects to be back in his pulpit at an early date.

—J. C. Mullins, East Central district evangelist in Illinois, recently closed a meeting at Brownstown, with thirty additions. A church debt of \$5,000 was cleared during this season of evangelism.

—The convention of the East Central district of Illinois will be held at Paris.

—A fruitful meeting closed at Dallas City, Ill., on Easter Sunday. O. C. Bolman, district evangelist, was in charge,

Disciples' Progress at Ohio's Capital

March was a good month at Columbus, O., not only because of the additions to the churches, which were numerous, but because of great tasks undertaken and accomplished. It has been an extremely busy month, as indicated by the following facts:

Indianola, W. A. Guy, minister, had 15 additions during the month. South church, ministered to by R. F. Strickler for several years, and who has recently resigned, has had 70 additions as a result of a meeting held by home forces.

Wilson Avenue, J. J. Tisdall, minister, had the assistance of F. H. Shaul in a meeting. Mr. Tisdall did the preaching and Mr. Shaul did excellent work with the choir and in drilling the children in the Bible. There were 86 additions. Chicago Avenue, W. W. Carter, minister, had 23 additions during the month at regular services. There have been a hundred additions since the beginning of the present ministry eighteen months ago.

Broad Street and Fourth Avenue have both had revivals. The one at Fourth Avenue was conducted by the minister, T. L. Lowe, and resulted in 70 additions. The Broad Street meeting was conducted by the Minges company. Maxwell Hall

is minister. There were 102 additions at Broad Street.

The Hill Top church recently engaged J. N. Johnston as minister and has made swift strides toward success in recent weeks. There were 11 additions. Linden Heights, W. A. Roush, minister, had 6 additions. East Columbus, a new work ministered to by J. W. Lowe, had 10 additions. The Colored mission has been served by J. W. Evans and supported partly by the Columbus churches. They had 3 additions. There were a number of additions also at the Town Street mission. There is no church or mission of our people in Columbus that did not have additions during March.

A miniature Men and Millions team has been organized for the "drive" in raising the \$10,000 apportionment for Franklin county. This team, composed of the ministers, will visit every Disciples church of the city. A supper will be held April 26, at which time two speakers will be present from central headquarters. The morning of the 21st the ministers will exchange pulpits. The canvass will be made the afternoon of the 28th. We fully expect to go "over the top."

W. W. CARTER, Secretary Disciples' Union.

VACANT PULPITS

The "Year Book" for 1918 sets forth the fact that there are 3,147 churches without any regular ministry. The report shows further that we gained 333 churches and lost 201 ministers. (Page 80.)

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assisted by pastor W. H. Hampton. Forty-six persons were added to the church membership, forty of these by confession of faith. Other fruits of the meeting were: the every-member canvass planned and carried out during the meeting, resulting in over \$1,000 in pledges for current expenses and over \$80 for regular missions; over 100 persons pledged themselves to definite Christian service in a Sunday morning consecration service; the Christian Endeavor society was reorganized; a permanent committee of personal workers was left to follow up the meeting and help conserve the fruits.

—Atlanta, Ill., church, led by R. H. Newton, has a membership of but 300, but the pastor writes that the church has become a living link in foreign missions and in addition has raised its apportionment of \$800 for the emergency fund of the Men and Millions movement.

—C. M. Wright, evangelist of the Illinois Northeastern District, reports that this district bids fair to more than meet her apportionment in the April drive of the Men and Millions movement. By April 3 reports from several churches indicated that they had gone far beyond their apportionments. Even small churches without regular leaders are said to be responding generously.

—First church, Bloomington, Ill., went "over the top" for the emergency drive, a week ago Sunday, passing its apportionment of \$3,000 by several hundred dollars. In the evening the pastor, Edgar DeWitt Jones, gave the first of a series of addresses on, "With Our Soldier Boys in Barracks and Y." His opening topic was, "At the Sign of the Red Triangle." Half an hour before the address the building was filled. Every available space was taken, people occupying seats in the choir loft, and many were turned away. The service was featured by a congregational "sing" of selections of patriotic songs and gospel hymns adopted from a list used in the Y houses in the cantonments.

NEW YORK **CENTRAL CHURCH**
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Finis S. Idleman, Minister

—Secretary H. H. Peters, of Bloomington, Ill., will be at Bethany Assembly Church Welfare Week, August 4-10. He will deliver a series of lectures during the week and teach in the School of Methods. His lecture, "Soil and Souls," will be given on the evening of August 6.

—A. W. Conner, the Boy-Friend lecturer, will speak in the interest of boys during the coming season under the management of the Menely Chautauqua System.

—Mrs. Florence Miller Black, of Louisville, Ky., will be one of the speakers at Bethany Assembly August 2-3, for the C. W. B. M. Mrs. Anna R. Atwater and others from the National C. W. B. M. will speak also. The women folk set the standard at Bethany for attendance and efficiency.

—Though asked for but \$25 offering for benevolence at the Easter season, the Webb City, Mo., church raised \$35. The C. W. B. M. made a self-denial offering of \$31.25. For a local deficit \$156 was raised by private subscription. A total of \$268.51 was raised by the church on Easter. Apportioned by the Men and Millions leaders for \$750, the church had in hand on April 7 a total of \$1,025.

D. W. Moore leads in the Webb City work.

—J. C. Archer, who is serving as educational secretary of the Y. M. C. A. in India and Mesopotamia, will return to his duties in the Missions department at Yale in the autumn.

—Charles S. Medbury, of Des Moines, recently spent a week at Camp Grant, Rockford, Ill.

—Norman Brighton, until recently pastor of one of the Des Moines churches, has been with the Men and Millions teams for three months, and is now in

Disciple Pastors on War Themes

**George H. Combs Condemns
Pacifists and Militarists as
"Foes of American Life"**

"May I tell you what I conceive to be the foes of our American life just at present? We must talk about the day we are in. They are the pacifists and the militarists—foes to our democracy. There are pacifists and pacifists, some who will fight and some who will not. I am talking about those who will not fight. I am talking about the man who will not under any circumstances raise his arm in the defense of right. He is not necessarily pro-German. He is leading a double life, necessarily. He is like the snake that glides in and out, leaving its track, but the spectator is left in doubt as to whether he was going in or out. But he is not big enough or solid enough to make a track. He is careless of mankind, careless of treaty abrogation, careless of the violation of fertile lands, careless of the Belgian invasion, careless of the bombing of the Lusitania, careless of all the devilish works, careless of the assumption of divine prerogative by the German Kaiser; not caring, when for men to be silent would cry out to the heavens. Then there is the militarist, and by militarist I mean one who likes war as war—who will not hear anybody tell about the essential brutality of it—one who spreads his influence against the talk of peace and disarmament. He believes that war as war is good. He believes that it makes heroes out of men, and brings to the nation a spiritual rebirth. They are the men who believe in their heart of hearts that as war was in the world's beginning, so it is now, and shall it ever be. Just as the pacifist is a jellyfish, so the militarist is a nuisance. He is not lacking in patriotism, simply lacking in gumption. He aims to be forceful. He is just noisy. I believe in this thing we are now in. I believe in it so much that when my two boys put on khaki I said, 'God bless you.' But I believe the time is coming when we are going to put Mars out of business. I believe that the Zeitgeist is against militarism. I believe that some time the world is going to cease warring. I believe that time is coming, and coming surely. It is coming surely. But if a man may not be a pacifist, and if a man may not be a militarist, a militant Democrat, to be true, what sort of Democrat can he be? He can be, and I think he ought to be, a Woodrow Wilson Democrat. Wilson is not a pacifist, and not a militarist, in the sense I have spoken of. He will fight and fight, because he thinks he ought to fight. He will fight with his sword and with his pen, molding steel bullets, and molding bullets of ideas, as well. He is at present busy forwarding two mighty offensives. Think well of this. He is engaged just now in launching two gigantic movements—one of iron, creating vast armies, creating vast navies, preparing to put yonder in the trembling scales the power of this great republic, and on the whole making a mighty good job of it. On the other hand, he is launching a mighty offensive of the ideal, going straight over the

heads of kings and kaisers, and speaking to the common people of the land with which we are at war; speaking clearly, and speaking as a brother would, 'Men, we are fighting you, not for your land's sake; not for your money's sake. We want neither your money nor your land. We are fighting merely for the preservation of a world ideal and for the common good.'

**T. W. Grafton, of Indianapolis,
Says Church Must Unite and
Must Broaden Its Horizon**

"The church today is facing a tremendous task, that of the reconciliation and reconstruction of Europe. As now constituted, she will not be able to fulfill her mission. A divided church has proven herself lamentably inadequate to meet the crucial needs of today, to say nothing of the added responsibility of tomorrow. What is needed back of the war issues is a united church. Indeed, if the Christian world had been united there would have been no war. The cry is not a new one. A hundred years ago a Presbyterian minister sounded the first note. For three-quarters of a century the people who followed him stood alone. Today that plea is taken up by many voices. After all, the differences are not so great as they seem. Already we are one in worship. We sing 'Jesus Lover of My Soul,' written by a Methodist; 'Rock of Ages,' by an Episcopalian; 'I Love Thy Kingdom, Lord,' by a Congregationalist; 'In the Cross of Christ I Glory,' by a Unitarian; 'Lead, Kindly Light,' by a Catholic; 'Blest Be the Tie,' by a Baptist. We are already moving along great lines of interdenominational activity. But this is not enough. We must sing as a reality, 'We are not divided, all one body we, one in hope and doctrine, one in charity.' To do so we must broaden our horizon, now narrowed by denominational fences. We must get Christ's world view and world purposes. We must broaden our sympathies, and let our heart strings be touched with concern for human interests outside of our own walls, and beyond our denominational boundaries. We must somehow broaden our fellowship to include all who love our Lord and want to do him service. How, I do not know. But we can sincerely pray, consistently practice and expectantly wait. Perhaps, as the darkness intensifies, God will show us the way. If this reign of terror shall end religious dissensions and unite the army of God, it will not have been in vain."

**Austin Hunter, of Chicago,
Calls War "Death Struggle"**

"The world is growing better. In the last three centuries human life has doubled in length. The health of a tenement child is better provided for today than was the child in a palace a generation ago. We have nobler conceptions of religion. The hideous dogmas of the past have forever passed. The war itself means the end of tyrannical autocracy, and the beginning of the age of humanity. It is the death struggle of the old order of things."

Y. M. C. A. work at Camp Travis, San Antonio, Tex.

—Walter Scott Cook, of the Wilkinsburg, Pa., church, writes that a class of young men of his Bible school enrolled forty before the war draft, and that thirty have now joined the colors; there is a present enrollment of twenty. In all, thirty-four boys have enlisted from the church. Since the dedication of the new Wilkinsburg building, Mr. Cook writes, there have been 118 additions to the membership, all but about twelve at regular services. A new plan at mid-week prayer meeting is reported by the pastor—two leaders for each meeting. Mr. Cook says these services are among the best of the week, under this new arrangement. As to the emergency canvass, the report is that this debt-burdened congregation "will give about as much for that as their yearly budget to missions amounts to."

—H. E. Beckler has resigned at Longview, Tex., to enter Y. M. C. A. army work.

—C. B. Swift, now in the Yale School of Religion, will enter upon the pastorate at Uhrichsville, O., in May.

—When Leon H. Couch began his ministry at Kenton, O., three and one-half years ago, there was an indebtedness against the church of nearly \$3,500. On March 1 there was a balance of only \$420, and at that time a drive for absolute financial liberty was undertaken, with the result that \$500 was received by the treasurer. The pastor was leader of a team which presented the emergency drive to each of the seven churches of the county. The apportionment will be exceeded, Mr. Couch writes.

—Frank B. Ward, who has been at the head of the religious education department in Union Avenue church, St. Louis, for about a year, is reported in war service at Camp Dodge, Des Moines.

—Dow Crewdson, recently of Cherokee, Ia., is now leader at Clarion, Ia.

—C. E. Lucas began his ministry with the White Hall, Ill., church on April 7.

—R. L. Cartwright, of Chandlerville, Ill., two weeks ago began his work at Clinton, Ill.

—O. A. Hargis, of Williamsville, Ill., has accepted the work at Greenville, Ill., and will begin there May 1.

—P. A. Sherman, of the Indian Mission of the Disciples, after service with the Y. M. C. A. in Northwestern India and in Mesopotamia, is now on his way home, to resume his medical studies at Ann Arbor, Mich.

—Searle Bates, son of President Miner L. Bates, of Hiram, is far up the line in Mesopotamia working as an Association secretary.

—Dr. H. C. Hurd, formerly Registrar and Professor of Science of Missions in the College of Missions, Indianapolis, Ind., has accepted a Red Cross appointment in Palestine and has gone out with the rank of captain.

—B. L. Smith, of the Moberly, Mo., church, is reported recovering from the injury received in his home a few weeks ago, as reported in The Christian Century. Mrs. Smith is at present in a sanitarium, where it is hoped she will recover.

—Roud Shaw has been leading in a series of meetings at Canon City, Colo., where D. J. Elsea is pastor. At a service held in the state prison about fifty prisoners took a stand for the new life.

A. L. Haley gave Mr. Shaw assistance in the music at all services.

—S. B. Braden is leaving the church at Longview Farm, Lees Summit, Mo., for the work at McPherson, Kan., after one year of service. During the year the membership of the congregation and of the Bible school has been materially increased.

—The Brownstown, Ill., church has wiped out an indebtedness of \$4,000 on its building. J. C. Mullins, district evangelist, was present at the special service and raised the money needed. The Illinois plan of districting its work is evidently a success, from reports coming in of the good work of the evangelists.

—Gus Ramage, of the Huntsville, Tex., church, is now building secretary of the Base Hospital Corps of the Y. M. C. A. at Camp Bowie, Tex. He has entire charge of the social, religious, educational and physical work of the Association at the camp.

—Miss Jessie Asbury, missionary to Japan, has moved from Sendai to Osaka, and will henceforth assist in the work at Tennoji church, in the Tennoji kindergarten and in the Christy Institute.

—Doctor W. E. Macklin, of China, is translating books and pamphlets. In addition he goes from place to place lecturing on important subjects. He has nearly finished a book on "Cigarettes." He is assisting Dr. Wood in translating Orr's Bible Dictionary.

—The Christian News, of Des Moines, speaks of the new Austin, Chicago, pastor as follows: "C. S. Linkletter will soon close his ministry at Exira, Iowa, to become pastor of the Austin church, Chicago. Mr. Linkletter made quite a record with the church at Exira, where he preached during his entire four years in Drake. The result of this almost five years' work there has been not only the building up of the church, but also the making of a preacher. The young fellow that can do this in a country community while in school can do the thing in the city church also. We congratulate Mr. Linkletter and the Austin church."

—James C. Ogden, of Tibet, writes that the missionaries there are actively engaged in from house to house visiting and daily preaching at the hospital. They care as best they can for the lepers, orphans and the extremely poor.

—Curtis M. Wright, secretary of the Illinois Northwestern District, reports that all the counties of the district are responding generously to the program of the "Emergency Drive" of the Men and Millions Movement.

—R. L. Riddell is beginning his sixth year at Cropper, Ky., with a good increase in salary. An increased Bible school called for an enlarged Bible school plant last year.

—Ernest H. Reed, of the Pontiac, Ill., church, has just closed an exchange meeting with D. D. Dick, minister at Lovington, Ill., 15 members being added thereby to the congregation. On the last Sunday of the meetings there were

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960 persons present at the Bible school—the largest attendance since June, 1915.

—C. H. Holcomb, minister at Barberton, O., has a Bible class with a membership of about 500 men. Mr. Holcomb recently preached his annual "labor sermon" to a large audience of men.

—Nelson H. Trimble, of Merriam, Kan., sailed from Vancouver on March 27 for Australia to open chautauquas in the land of the Southern cross. Mrs. Trimble is planning to follow in the autumn and will hold a few revival meetings on her way through the northwest.

—Claude L. Jones, of Fort Worth, Tex., makes announcement of the third annual session of the Southern School of Methods, which convenes on the Christian Assembly grounds at Forbing, La., eight miles south of Shreveport, June 2-9, 1918. While the general management of the school is in the hands of Claude L. Jones and a strong local committee cooperating with him, the faculty of experts will be under the direction of the dean, S. W. Hutton of Ft. Worth, Texas, who is regarded as one of the best Bible School men of the brotherhood.

—A war savings society has been organized in the church at Lincoln, Ill., as a means of reducing the church debt of \$3,300 at a saving of \$500. Pledges of members are paid to the secretary-treasurer of the society, and she will invest the money in war savings stamps. The compound interest will net the church a saving. There will be purchased for the church a total of 660 war savings stamps; this will cost \$2,732.40, and will mature in five years. The inter-

est will amount to \$567, which will help both the Government and the Lincoln church.

Walter M. White Declares That Christ Still Reigns—Even in No Man's Land

"Deny Jesus a place who may or will, he still is with us and the world is full of his presence. Donald Hankey sees him, feels the strength of his presence in No Man's Land on the battlefields of France; he sees him with transforming power as he softens the heart of the

captured German officer, the heart of the fair-haired Saxon of the ranks. To set aside such a life, such an influence, requires far more effort than to accept the simple, sensible account given in the Gospels. The great apologetic for faith is found not in high argument, but in loving souls that serve their fellows in simplicity and truth. The effort of certain classes of thinkers to rewrite the story of Jesus in recent years has been little short of pathetic. Their petty unbelief makes them blind to the real beauty of soul as seen in the Village Carpenter."

Foreign Missionary Notes

Herbert Smith, of Lotumbe, Africa, reports a visit to the mission stations, and 158 baptisms. The offering amounted to 549.80 francs. This amount was given by 808 Christians.

Dr. C. C. Drummond, Harda, C. P., India, reports that the plague continued throughout December, and at the time of writing, the town was still largely vacant. The attendance at the Dispensary has been smaller than in the previous month.

D. O. Cunningham, Bilaspur, India, reports five baptisms. The work in the church and Sunday-school has been satisfactory. The attendance of the church services has never been better. The war is not affecting the work very materially.

Mr. and Mrs. W. H. Edwards live on the Oregon. They spend most of their time visiting the stations. On their last visit they were very much pleased with the work of the teachers, and the fine spirit and enthusiasm they showed. The

teachers are doing their utmost to reach as large a number of the natives as possible.

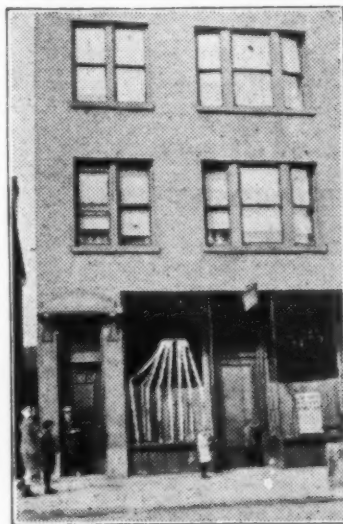
E. A. Johnston, Longa, Africa, reports that the church has sent out 18 evangelists. Fifteen of these were supported by the church and the other three by money received from home. There are several more bright young fellows who will soon be ready to serve as teachers.

Miss Jennie V. Fleming, of Mungeli, writes that she spent the month of December working with the Bible Women at several of the out-stations. She visited with the Bible Women 241 homes in the month, an average of 24 homes a day.

Ray E. Rice, of Damoh, India, states that there were eight boys baptized on Christmas day. The boys went to camp on December 27th for a week.

S. J. COREY, Secretary.

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In charge of Miss Bertha Merrill

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